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ADULT EDUCATION

A QUARTERLY REVIEW

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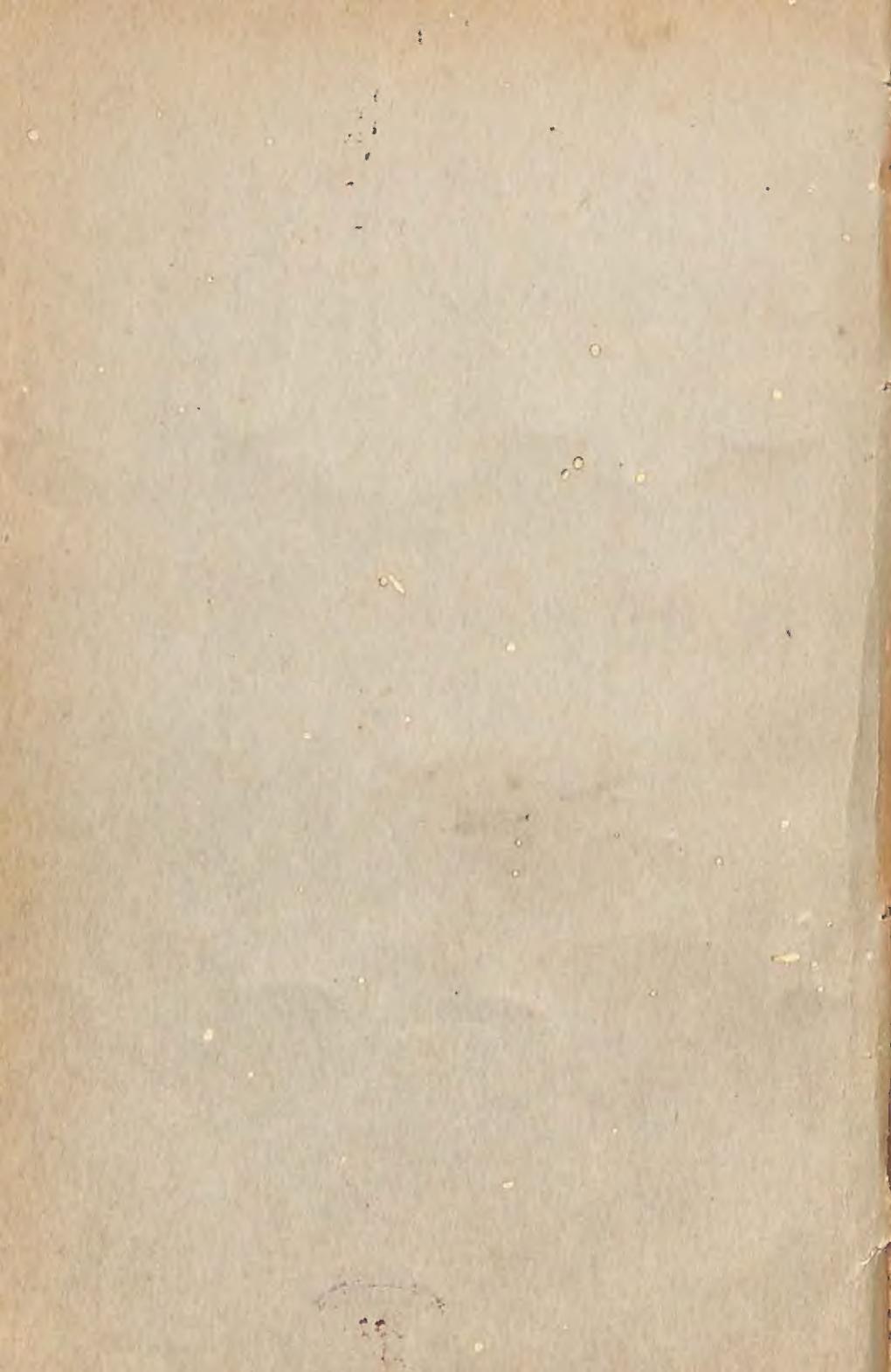


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ADULT EDUCATION, the quarterly journal of the National Institute of Adult Education (England and Wales) is published in June, September, December and March, at a price of 2s. 6d. per issue, or a subscription of 10s. 6d. per year, post paid.
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NOTES OF THE QUARTER

In presenting the report on *Liberal Education in a Technical Age** to the Summer meeting of the Association of Technical Institutions, Sir Robert Wood, Chairman of the Committee of Enquiry which produced it, had this to say:

'This much is clear: to translate reflection and goodwill into action demands a continual strengthening of partnership and willingness to look outside the limits of custom: fears are sometimes expressed of duplication and overlapping but in a situation ripe for experiment, these are lesser risks than are timidity and restrictive practices. If a survey of this kind is well received, its promoters are obviously pleased: if it stimulates criticism they have no reason to be ashamed. The one state from which they will hope to be delivered is indifference.'

The meeting which he was addressing was an opportunity to combat indifferences and another will be provided at the National Institute Conference at Oxford from September 23rd to 25th, with its theme of 'Adult Education and Working Life'. But these are only a beginning: the discussion has to be taken to more intimate levels than can be provided on such national occasions and it has to be sustained through all the channels that are open to the interested parties. That is why we have given most of our space in this issue to topics which have a relevance to the report. Dr. Diekhoff's reactions from America and Mr. King's account of French practice both show that we are at grips with a wider problem than stepping-up

* The APTI and the ATI were of course sponsoring bodies jointly with the Institute, a fact which may too easily and regrettably be obscured because the National Institute financed and arranged publication of the Report.

our national economic productivity. We are in the central area that the late Sir Fred Clarke summed up as the 'need for the educative society', and it is a problem of world scope.

* * * * *

We shall be parochial indeed if we do not welcome comment and example from the world outside but we have much to do in mobilising thought and action already accessible to us. Presumably this was what the Oxfordshire Education Committee had in mind when they recently arranged a weekend meeting for staffs of their Colleges of Further Education with a programme that might have been drawn from the chapter headings of *Liberal Education in a Technical Age*.* In fact it was drawn up before that work appeared and the similarity of emphasis was an interesting confirmation that the inquiry committee was at least asking the right questions. Because most of the Oxfordshire centres are contributory at higher levels, to the major colleges in Oxford and Reading, there was a special concern for the problems of younger day-release students. What emerged most clearly was the value—and the necessity—of such an opportunity for people on the job to become aware of opportunities of collaboration and support: with industry in the person of the printer to the University; with the Institute of Education as represented by its Director; with Residential Colleges through Mr. Cherrington's excellent contribution. To the editor of this journal, operating for the weekend as continuity-man, it was a heartening confirmation of views that have often been expressed in these pages. This sort of excursion to the coal-face is always a welcome experience. We are well aware how difficult it is even for the Institute's warmest well-wishers, particularly amongst Local Education Authorities, to show their more sceptical colleagues just what they get for their subscriptions. A weekend's practical service is more convincing than a great deal of paper—perhaps one consequence is a new interest in the paper itself—and so far as is physically possible the Institute's staff is always at the disposal of its constituents.

* * * * *

But of course there still is 'paper' and since its first publication in 1949, the Institute's half-yearly *Calendar of Residential Short Courses* has been a popular production. The Summer issue of 5,000

* LIBERAL EDUCATION IN A TECHNICAL AGE. A survey of the relationship of vocational and non-vocational further education and training. (Published for the National Institute of Adult Education by Max Parrish & Co. Ltd.) 6s.

copies sold out before the end of June and we have since been living on a stencilled version. The next edition would normally extend from October to March but this time it will include a reprint of the September details. It will be available in August on the usual terms—single copies 1s. 2d. with reductions for quantity orders.

There has been so much interest in Professor Waller's article on *Adult Educational Travel* in our last issue that we have now produced it in pamphlet form. It is a mine of information for anyone contemplating overseas expeditions or hoping to do well by a visiting party and can now be slipped into the pocket for reference at critical moments, much as the climber uses his Fell and Rock Club guides. Single copies are 1s.; 12 or more 10s. per dozen.

* * * * *

In a recent letter a correspondent commented that he looked first for the initials 'L.S.H.' at the end of reviews in this journal since they were always associated with wit as well as wisdom. Miss L. S. Haynes, the Assistant Secretary of the Institute, was suitably gratified. Our correspondent, with many others, will share our regret that after five years, this issue will be her last opportunity to be attractive to advertisers, pressing with printers and firm with editors and perpetrators of authors' corrections. She is leaving the Institute's service at the end of September to join the staff of the National Association for Mental Health and we wish her well. Since she is only moving across the width of Wimpole Street we may reasonably hope that the initials L.S.H. will continue to appear from time to time.

LIBERAL EDUCATION IN A TECHNICAL AGE

A FIRST REACTION FROM SCOTLAND

by *W. D. Ritchie*

*Hon. Secretary, Scottish Institute of Adult Education**

A COMMON CONCERN

THE present position of Further Education in Scotland and the phrasing of the relevant parts of the Scottish Act of 1945 correspond so closely to the position in England and the similar provisions of the English Act of 1944 that we heard with great interest of the decision of the National Institute to appoint a Committee of Enquiry to consider a problem with which we also are vitally concerned; and we welcome the Report as a valuable basis for further discussion. It is brief, frank and purposeful; and it avoids undocumented generalisations within the limited scope of its inquiry.

WHAT IS FURTHER EDUCATION?

In an introductory chapter the Committee of Enquiry make a valuable point. The framers of the 1944 Act showed ingenious draughtsmanship in including all forms of education other than primary and secondary under the heading of Further Education, and so managing to avoid terms like 'vocational' and 'adult' education! But this ingenuity was not altogether happily inspired. The Report calls the term 'Further Education' an *omnium gatherum*. The Scottish Advisory Council on Education, which was given this title as one of its remits, found that it was in effect that unsatisfactory thing, a definition by negation, and so was of little help to constructive thinking. They had therefore, with little guidance from the Act, to divide the term Further Education into parts usefully related to existing assumptions and distinctions; and it is no secret that they found this a difficult task. Even then they had to contend with an external complicating factor—the intensive campaign being carried on at the same time by officers of the Scottish Education Department

* The views expressed in this article are personal to the author.

for the widespread and rapid development of Community Centres. Though for financial reasons, as many of us had foreseen, the campaign came to an abrupt end, its most prominent leaders received posts elsewhere, it had the very unfortunate result of creating in the public mind, and particularly in the minds of members of Education Authorities, a close association between the term Further Education and those social and recreational activities that the Scottish Education Department had for a time so strongly advocated and liberally financed. The Further Education Officers then appointed by many of the Authorities were more directly qualified to deal with recreational and club activities than with liberal adult education, which was not only left without specific mention in the Act, but did not have a single official in any Scottish area appointed with the special duty of organising it.

HOW CAN FURTHER EDUCATION BE DIVIDED?

That, I mention with apology, is the Scottish experience. I shall not presume to say how far it has been duplicated in England and Wales. What I have however been looking for in the Report of the Committee of Enquiry is an answer to our question: into what categories can the general term Further Education be conveniently broken up? The terms of reference themselves started by accepting a division that was also an assumption—the obvious distinction between vocational and non-vocational. But the Committee of Enquiry realised at once that the term Further Education 'is misleading if it gives an impression of unity where in truth there is diversity and variety'. They point out that on the one hand there is nothing to prevent Technical Institutions from including non-vocational elements in their curricula, and on the other hand a distinct tendency to relax the definition of Adult Education to include semi-vocational elements. Other possible categories appear in the Report. The official tables quoted differentiate between men and women. Apart from the obvious facts that men study engineering and women domestic science; and that women greatly outnumber men in commercial courses, this sex distinction does not appear to lead us far. Another statistical easy-way distinction is by age-groups. Here again the figures do little more than confirm facts well known to everyone familiar with organising Further Education classes. But one fact does stand out. As the Report says: 'over 50 per cent [actually I make it 56·77 per cent] of all evening students are 21 or

over, which suggests that considerable numbers either enter or return to further education later in life.' This statement, vague and tentative though it is, does point to a distinction of real significance in further education. Whether the stopping of age-group figures at 21 is due to delicacy or a notion that it is non-significant, we are here deprived of statistical information just at the point when it would begin to arouse our curiosity. But meantime let us cling to this one piece of interesting information, that the ratio between the under-21 and the over-21 students is roughly as 43 to 57. Of the over-21s a certain number, diminishing annually, we may assume, will be continuing or resuming vocational technical training. On the other hand it is wrong to assume that all the under-21s pursue studies of a vocational character. The Report recognises this fact when speaking of the 'practical problem' posed by 'the fifteen-year-old Secondary Modern school-leaver, boy or girl, who comes to day-release classes from unskilled work in shop or factory without thought of apprenticeship or of acquiring craft skill'; and elsewhere the Report mentions the vast majority of this age and type who are never seen at day-release classes or any other form of adult education.

'ADOLESCENT' AND 'ADULT'?

Does there then remain any satisfactory way in which the general idea 'Further Education' can be broken down in order to clarify thought and bring about well-balanced development? We have seen that sharp divisions like age and sex are unhelpful; and the Report has, at least in my view, completely argued us out of accepting 'vocational' and 'non-vocational' as suitable criteria. There is, however, one other principle of division which appears to me to be both fundamental and profitable; and I have been much impressed with the weight of responsible Scottish opinion in its favour. This is the distinction, made nowhere in the 1944 Act nor so far as I know in any official pronouncement, between *adolescent* and *adult*. Indeed it is one of my two chief criticisms of the Report that the failure to stress this distinction at the outset confuses the whole treatment of the subject and leads to the introduction of much statistical material not very closely related to any cogent argument. This suggested criterion may appear to suffer from lack of precision because it cannot be made to hinge upon a particular age; but a brief consideration should surely establish its value. The age-range for adolescents will in fact vary with the individual from 15 to 18

or 20 or even 25, and for adults from 18-25 upwards: the distinction may be broad, but it is quite definite in character.

CONTRASTED PERIODS OF LIFE

The marks of adolescence are (1) its brevity in time contrasted with its supreme importance; (2) rapid physical growth and change; (3) learning how to make a living; (4) the progression towards economic and personal independence; (5) the development of sex-interest and the mating instinct. The adult period has contrasting characteristics. It lasts much longer—indeed, with the increase in the expectation of life, much longer than even two generations ago; it is a period of relative physical stability; the question of getting a living tends to diminish in importance compared with the need of learning how to live; the individual has begun to settle down into his particular economic and social group; and having accepted marriage—or celibacy for that matter—he (or she) is ready to pursue interests associated with a more settled community life. I am therefore suggesting that the contrast between the brief and difficult period of rapid development—physical, economic and emotional—and the much longer period of relative stability is so fundamental as to transcend all other distinctions for the purpose of Further Education, and to be the only satisfactory basis for research and planning. The urges, motives and outlooks of the two periods are indeed of quite a different order. The education of adults is purely voluntary; the only compulsion is internal. Even higher technical studies continued or undertaken in the period of maturity for the purpose of gaining promotion have a background of reasonable present security. But the position of the adolescent is quite different. If the external compulsions are after age 15 no longer legal, they are still real enough—the pressures exercised by parents, teachers and others around him, and the technical demands of the job itself. Of all this I am sure the Committee of Enquiry were well aware; but I wish they could have put it articulately as a guiding principle in the forefront of their Report.

COUNTY COLLEGES

Following on this, there is another major criticism that I venture to make. There is nothing more constantly stressed in the Report itself and in the evidence received than the importance of liberal or non-vocational studies at all stages, though for a period the instant

importance of technical studies may put them relatively into the background. While one notes with pleasure that some of the more enterprising Principals of day Technical Colleges have found room in their courses for well-developed schemes of liberal studies, it appears to be generally conceded that where technical studies have to be undertaken in the evening after a full day's work it is practically impossible to include liberal studies in a crowded curriculum leading to technical certificates with exacting standards. The hope is certainly expressed that students having completed the technical phase of their studies may later turn their minds to the so-long interrupted liberal education. But I take a very poor view of this 'phasing'. Liberal studies are never at any time 'useless' for technical students: they are essential, in the narrow sense for developing their capacity for expression, and in the wider sense for broadening their outlook. And here I come to what I regard as a serious weakness in a Report which in so many ways is both excellent and opportune. I refer to the attitude of the Report to County Colleges. The references to these do not occur till pages 118, 121, and 123, or shortly before the end of its 128 pages. These references are brief, and are in the following words:

p. 118. 'We regret that so many day-release courses are restricted almost solely to vocational subjects; we regret it not merely because of the present opportunities which this represents, but also because of the danger that it may set an undesirable "pattern" for County College education when County Colleges ultimately arrive.'

p. 121. 'To this problem [the exclusion of liberal education values from vocational work] and to the problem of the great majority of young people who are outside any recognised form of further education at all, we see only one solution: the establishment of County Colleges.'

p. 123. 'We strongly urge that a certain measure of liberal non-vocational study should be included in vocational education. This we recognise to be impracticable in most vocational work in evening classes; and to this problem as we have already said, we see only one solution, namely the County College.'

These statements, if a trifle repetitive, may well command general agreement; and of course they are the most important statements in the Report. But are they adequate, why do they come so late, and why are they made so casually? They state an opinion definitely enough, but only an opinion; they seem to see County Colleges as

some far-off Divine Event towards which neither the Ministry nor the authors of the Report seem to be moving at any appreciable speed. It may be more in the Scottish character to accept a philosophy and proceed to work it out in detail, and more in the English character to work forward pragmatically within the existing temporary situation; but those taking the latter course as regards Further Education are doing less than justice to the magnificent conception of the authors of the 1944 Education Act. Of that Act the County Colleges were an *essential* not an incidental feature. When our engine is running on three cylinders instead of four, what happens is not merely that one quarter of the power is being lost, but that a strain foreign to the original intention is being placed on the remaining cylinders, which are being asked to do something they were not built to do, but may do fairly well for the time being with increased risk of a further break-down. This appears to me to represent the position that has arisen from the imperfect operation of the 1944 Act. Without the County Colleges, the Secondary Modern School is either a dead-end or looking for inappropriate exits; the grammar school has no fully developed alternative from 11 to 18; the adolescent school-leaver has before him no balanced scheme of work and leisure; the liberal education of the day-school up to 15 is broken and wasted instead of being confirmed and extended; and no continuing cultural tradition has been established as a basis for adult education.

WHOLE-TIME OR PART-TIME?

To a proportion of pupils in all types of secondary schools there arrives a moment—known to all schoolmasters, but not acknowledged by all—when they become ‘lazy’ and show increased resistance to school discipline: when, in short, they have reached a temporary saturation point in book-learning: when for the good of their own souls they should leave school and take a job. Many of these, leaving school in the fond belief that they have closed their text-books for ever, find surprisingly that they cannot go far in their chosen occupation without opening new ones. And there are others, whose occupation provides no such incentive, who need to be saved from their temporary selves. For both of these types, salvation lies in the ‘sandwich’ course of part-time paid employment and part-time systematic study. The traditional combination is of course full-time work and evening classes—a scheme successful only for the brightest

and most persevering student, a great waste of effort by instructors and a great wastage of students ('a mighty expensive riddle for a very small residuum', as a former Principal of the Edinburgh Heriot-Watt College once remarked). As we have already agreed, there is little or no chance of introducing a liberal cultural element into these technical courses. 'Day Release,' which is gradually increasing in popularity, is still limited to the firms who realise its importance and can arrange for it; and its purpose appears to be generally regarded as merely technical. It is all very well for the Report to say that greater use of day release, and greater liberalising of the studies undertaken depend on the development of public concern. But we are here dealing with a campaign that was fought and won eleven years ago, whereas in the Report we are asked to contemplate a desultory trench-warfare far to the rear of the 1944 position. In the educational field we are in no danger of being allowed to forget about financial stringencies, export drives, building priorities and shortages of teaching staffs. If on the other hand, unbroken continuity in cultural education is important for the nation and the individual, and by no means least for technical trainees; and if, as the Report makes amply clear, this end is unlikely to be attained within measurable time by fragmentary efforts; then surely it was the duty of the authors of this Report—as it is the duty of all concerned for the establishment of a fully articulated educational programme to bring before both government and the public the urgency of implementing that part of the 1944 Act dealing with County Colleges. Of course it will take years. Apart from and indeed in front of buildings and staffing, the building up of schemes and the detailed planning will take much longer than the zealous framers of the 1944 Act appeared to contemplate. But once the urgency is realised, the 'appointed day' can take care of itself.

A VALUABLE REPORT

In making these two criticisms I should not like to be accused of getting the Report out of focus. With much that is of major importance I have not dealt at all; and there are many fine incidental observations that justify a careful reading of the Report itself. I conclude by mentioning two of these. One is the emphasis laid on the value of residential education, and the commendation of the semi-vocational and cultural courses offered by short-term colleges, of which over twenty were opened in the post-war period and may

now be said to have successfully established themselves. The other is the admirable suggestion made on page 119 that the use of reference books be permitted in certain examinations. The capacity to find information required and to digest it properly in an answer is itself no unimportant part of a liberal education.

LIBERAL EDUCATION IN A TECHNICAL AGE

—AMERICAN COMMENTARY

by John S. Diekhoff

Formerly Director of the Chicago Centre for the Study of Liberal Education of Adults

'A Technical Institution that sets itself the ideal of a liberal technical education . . . would need to provide a coherent scheme of education in which technical and non-technical considerations were always evident and interrelated. The staff would consist of technical and non-technical specialists, concerned with different facets of a common problem. The technical teachers would frequently hint at worlds lying beyond the specialism, raising questions of *To what ends?* as well as *By what means?* They would remind their students that their specialisms have a past and a future, the one requiring understanding and the other imagination. They would remind them that their specialisms, just because they *are* specialisms, provide only partial statements about truth and reality: and that the mark of an educated person is his capacity to appreciate that other points of view may be as valid as his own or even its superior, and that it is always possible that he may be wrong. Brought up on such assumptions as these . . . , technical students would be on the way to developing such qualities as flexibility of mind and human sympathy.'

This is part of the ideal envisaged by the authors of *Liberal Education in a Technical Age*. The reality they describe is different. A technical institution is expected to provide 'a utilitarian education, concerned with certain immediate and limited purposes, and the expectation is not often disappointed'. Teachers of technical subjects come from backgrounds similar to those of their students and have had similarly narrow education. Libraries are often nearly non-existent. Opportunities for day students to engage in fruitful, liberalising student activities, intramural or extramural, or to visit Residential Colleges even for brief periods are very limited. The nature of technical education 'is very largely determined by the outlook and purposes of professional and examining bodies'. 'It is largely because professional and examining bodies adopt so strictly technical an interpretation of their role that technical education itself tends to be narrowly technical.' And in this the attitude of the examining bodies coincides

with that of the public generally. 'Technical institutions are handicapped by the common belief that they exist to provide technical training only.'

Clearly we must admire the courage and sense with which the committee members present their ideal and describe the reality as well as the hopefulness with which they present recommendations to bring the reality nearer to the ideal.

Underlying the report of the Committee of Enquiry is a survey of the programmes and activities of professional and examining bodies, technical institutions and colleges of art, correspondence schools and colleges, agencies of adult education, and residential colleges and centres. It explores the opinions of principals, teachers and students. A chapter on 'The Pattern of Further Education' presents in compact tables a good deal of statistical information about the variety and scope of Further Education in England and Wales.

The theme of the book governs the descriptions of the programmes. The committee begins (and does not hide its preconceptions) with the belief that 'more needs to be done to encourage liberal attitudes and to secure liberal values in vocational education'. At the end of the survey and of the book, the committee brings its recommendations, governed by the general conclusion that 'there ought not to be any period in the educational process during which the values commonly associated with a liberal education are dropped for a time because of the intense pressure of vocational preparation'.

The committee is studying vocational education; its concern is to liberalise the teaching of technical subjects and to make a place for liberal subjects in vocational programmes. In this context, the liberal must be regarded as of secondary importance. The committee's report recognizes (and regrets) that very often 'lack of time' prohibits much attention to liberal values in programmes of vocational education. The report does not consider—I wish it did—whether even in vocational schools the vocational phase might not better be generalised and truncated (or compressed) to gain time for liberal values. Employers can be counted on for on-the-job training programmes designed to build on school foundations, and on-the-job training in many occupations is the best and most economical training. But not many employers are sufficiently enlightened by liberal education to provide for the liberal education of their employees. School may be the last chance; it will not be the last chance to learn expertness at a job.

It is consoling to an American reviewer to discover that American 'educationists' do not have a monopoly on the private jargon of education or the public jargon identified by Quiller-Couch as typical of committee reports. Surely this is the private jargon of English education:

'The fifteen-year-old secondary modern school leaver . . . who comes to day release classes . . . presents a practical problem different from that posed by a full-time or sandwich course student in the late stages of an external degree or Higher National Diploma course.'

It is not difficult to find the other jargon either:

'The terms of reference given to the committee were purposely drawn in very general terms.'

But this is not very significant. The remarkable thing about the book to an American reviewer is the clarity with which it defines problems of further education (continuing education, to me) which are the same in both countries.

In the United States as in England, vocational education is too narrowly conceived. 'Lack of time' prohibits much attention to liberal values in vocational programmes. School graduates have but feeble command of their mother tongue. Advocates of liberal education too readily assume that 'all non-vocational education is liberal and that all vocational education is illiberal' and therefore shirk the problem with which the Committee of Enquiry begins: 'How far the values traditionally associated with liberal education do, or might, attend the various kinds of study that men and women undertake from motives connected with their daily work.' In the United States as in England teachers of technical subjects, typically, are not themselves very broadly educated. And surely in the United States as in England 'the type of culture and thought in which we live sets greater store by the "standard" of living than by the "quality" of living'; therefore 'the problem of a liberal education in a technological age' is not a problem merely for educators but 'a social problem that will not be solved without the backing of public opinion'.

If the values of liberal education are what we think them, the best way to assure favourable public opinion is to give as much and as good liberal education as we can to as many people as we can. This is the central problem of mass education. As English educators face this and other problems of mass education, with which the United States has wrestled somewhat longer, they can learn much from the partial

successes and from the mistakes of American schools. In the area of adult or continuing education especially, on the other hand, American educators have much to learn from English experience.

We can learn a good deal from this book, if we read between the lines, and I hope we will.

The same needs that lead the Committee of Enquiry to urge the early establishment of County Colleges should lead us to accelerate the establishment of 'Community Colleges', and the general thesis of the book warns us against building community colleges too exclusively concerned with vocational education—a mistake we are making again and again as we establish them.

By what it takes for granted, the Committee's report reminds us that we still neglect some effective means of adult education. We have almost nothing comparable to the Residential College for adults, for example, and many even of our newly-established Community Colleges regard adult education as of relatively little importance.

The report reminds us of the potential power of external examinations and of their limitations as they are now conceived. With reference to many occupations where they would be relevant, we do not have licensing and examining boards with definitive power. We do have them for teachers in many cities and states. But the examiners even of teachers too often take a narrow view of professional qualifications, giving first attention to pedagogy, secondary attention to the special subjects to be taught, and slighting (perhaps as unimportant, more probably as imponderable) the liberal phases of a teacher's education. In neither country can we expect narrowly-educated teachers to educate their pupils broadly.

ADVENTURES IN CO-OPERATION

by *Paul Cherrington*

Warden, Urchfont Manor Residential College

WHEN I had finished reading *Liberal Education in a Technical Age* my heart swelled with pride and I immediately bought myself a new hat. The space given to Residential Colleges and Centres was exactly the same as that given to all the rest of Adult Education, and the work of and possibilities for Residential Colleges were described in glowing terms. What can I do but applaud the work of the distinguished Committee which produced the Report, and find no fault with its production?

I am not qualified to comment on the main body of the Report, and will only say that it is more readable than most documents of its kind, and slightly lifts the lid off a pot which seems to be boiling hard inside. There is a movement of ideas in the Technical College world which will bring about great changes in the next ten or twenty years. The hopeful sign is that this movement of ideas is entirely directed towards the future, and hardly concerned at all with recriminations about the past. There is no attempt to revive a golden age, but a determination to create something better than what we have now. The Report deals with a major current issue: the liberalisation of technical education. Perhaps another Mansbridge will be able to unite those who see its importance and to inspire them to work together towards their goal instead of sniping at each other from behind their stacked up annual reports, full of articles emphasising their present differences and past glories.

'A race preserves its vigour so long as it harbours a real contrast between what has been and what may be; and so long as it is nerved by the vigour to adventure beyond the safeties of the past. Without adventure, civilisation is in full decay'.* It seems to me to be a real Adventure of Ideas to suggest that Residential Courses 'should not be denied' as the Report says 'to any group of people who share a common interest of a cultural kind'. The Committee were careful to follow up this statement by saying that the opportunities were rare, and expensive to provide, but this is a comment on means, and the statement of ends is the more important. The fact is that if all the 28,000 places per year in the Residential Colleges were devoted to

* A. N. Whithead—*Adventures of Ideas*.

this purpose it would affect only a small fraction of the Further Education students who are numbered in millions, let alone the rest of the population of the country. If residence is as important as the Committee suggest it implies a revolution in Further Education.

As a Warden of a Residential College I am not directly concerned with the theme which runs through the Report—that most of Further Education only attempts to develop its students in one track, and that it should widen its approach. This widening, of course, is the major task. I am concerned with the suggestion that residential courses should be provided as one way of doing it.

At Urchfont our policy is to provide our own courses and not to let out the College to outside Bodies. We do not provide courses on manual skills or hobbies, but concentrate on those dealing with ideas. This is not a condemnation of manual skills. It just happens to be what the College was designed for.

In the list of courses for the year we have to maintain a balance between courses for Industry and Commerce, courses for the general public and courses for young people in Technical Colleges and Evening Institutes. Within the group of courses for the general public we also try to keep a balance between subjects: The Arts, Literature, Science, Philosophy and Religion and the Social Sciences. We put on courses like Music which are certain to fill, but we are encouraged to arrange courses on matters which we think are of public importance even if there is a likelihood of small numbers. We are prepared to have a small course of high quality and to risk losing the money and the student days we might have got if we had our minds set on turnover rather than education. The original policy was to aim at courses of a fortnight. This proved impracticable; but the emphasis still is on longer courses than a week-end where possible. In the last financial year there were 30 courses of less than six days and 23 courses of six days or more. Of these longer courses 12 were designed for the general public and only a very small proportion of their students were sponsored by Industry. I consider myself lucky to work under a committee with such liberal ideas.

The courses for the general public have a relevance to the subject of the Report, as they are concerned with a liberal approach to people whose education has very often been narrowly technical, and here I include some doctors, lawyers, teachers and accountants as well as some fitters, chemists and electronic engineers. We are all specialists now, which takes a lot of time to achieve, and shortage of time is

the great enemy of liberal education. It is a liberal approach to people, not subjects, that is our concern. The subject is the medium through which the appeal is made. As in the best traditional forms of Adult Education, our best courses enable students to measure their experience and conclusions against the ideas of someone who has a first-rate academic grasp of his subject, and also to measure it by relating it to the reactions of the rest of the group. In short Residential Courses with twenty to twenty-five in the house there is little time for written work, and we have found that discussion in small groups on set questions is some sort of substitute. I am not going to pretend that it is the same thing, but in many ways I think it is more suitable for that majority of people who normally express themselves in speech and not on paper. To my mind it has advantages as well as disadvantages. There are many who won't talk in a group of 25 who will when they are only six or seven. It gives an opportunity for students to participate and to come to grips with the subject, and discuss it without the tutor there and to thrash out in one group what the other groups are perhaps not interested in. Then, with the whole course re-assembled, the making of the group report is an exercise in the use of language and communication. The clash between the views of groups helps to emphasise points at issue, and the tutor who comes back at this stage has the opportunity to correct mistakes, to expand on matters which turn out to have been of interest, and to sum up effectively. We use this method in support of lectures in all our courses. Apart from this comment on method I will not say more about courses for the general public as their connection with the Report is not direct.

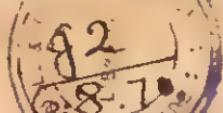
There is encouragement for us in what the Report says about the 'semi-vocational course'. At Urchfont they are limited to those intended for foremen, chargehands and union representatives, technicians or clerical workers. To quote from the Report—'Very few of these kinds of courses are narrowly technical: they set out in virtually every instance to be liberal.' This certainly is true in my experience. The syllabus in these courses at Urchfont aims to cover three main topics: human relations in Industry in the widest sense, some elementary economics designed to show the relationship between this country and the world and between industrial and social objectives, and lastly communications in Industry, the flow of information, methods of expression and, if time, some practical work in speech.

These courses are well attended, mostly by nominees of large undertakings, and the customer seems to be satisfied with what we do, although so far we have had no satisfactory follow-up. A follow-up is being planned with one of the nationalised industries, but it is most difficult to evaluate the results of courses of this sort which are likely to affect men's attitudes rather than to fill them with knowledge. It may be that we shall have to rely on the impressions of managers and others in the industries concerned for the justification of such courses, but any work that can be done on follow-up will be very interesting to those of us who conduct the courses. The fact that the students mainly come from large undertakings is a problem in itself, and emphasises the need mentioned in the Report for the education of public opinion. So much of British industry is in small units still that we shall only touch a tiny minority if we rely on the large firm. My impression is that public opinion is beginning to move in this direction already, but there is a long way to go. If the educational world can agree on principles and methods this opinion can be more quickly formed, and this the Report will certainly help.

When discussing Residential Colleges I felt that there was a serious omission. No inquiries were made about the Residential Courses provided by industry itself. I suspect that the numbers passing through the industrial colleges are higher than those passing through the non-industrial ones, and it would have been interesting to have some information about them. This raises another weakness, of the Committee this time. There is little if any representation of industry as such, though some of the members may have had industrial experience. The Committee was constituted from educational Bodies, but it might well have found it useful to have had co-opted members from industry and commerce.

It is when considering co-operation between technical institutions and Residential Colleges that the Report becomes most interesting to me. We have already had a number of weekend courses—specifically designed for students at Technical Colleges and Evening Institutes and some LEAs who are sending students to a week's course intended for senior apprentices, normally sponsored by their employers. The development of this longer course is worth describing, as it is likely to attract a greater demand.

Our Apprentices' Courses originally were centred round the supposed industrial interests of the students, with talks on human relations, case studies of an industrial type and talks on such matters as



factory inspection and so on. We noticed; however, that the general subjects in the syllabus provoked a much greater interest among the students and so the course was converted into a general course, covering many subjects and giving more time for group discussion. The present syllabus does not provide the systematic study, with the subjects being allotted so much time each day, as is done on one of the courses described in the Report. We have kept to our usual pattern of dealing with a topic by lecture and discussion, often in groups and then moving on to the next. The following list of subjects may give some idea of the ground covered.

Introductory talk and discussion in groups.

The scientist's job, outside and inside Industry 4 sessions.

Changes in work in the last 200 years 2 sessions.

World trade and the standard of living 2 sessions.

The state and what it does 2 sessions.

New towns and town planning 2 sessions.

Houses and their contents 2 sessions.

Books to read 2 sessions.

The uses of leisure 2 sessions.

A problem from Asia 2 sessions.

How the mind works 2 sessions.

Aims and purposes 2 sessions.

There will be people who will raise their eyebrows and say 'What! all that in a week?' But this is not a course depending on the slow build up of knowledge, but one which gives the students some introduction to many fields of knowledge which are new to them. In practice they are interested, and the standard of discussion is often surprisingly high. After lectures there is usually a small crowd round the speaker asking for book-lists or for other information.

The weekend courses naturally do not cover so much ground, but normally cover a variety of subjects. Occasionally we arrange a course on one topic for one Technical College with which we have very close relations. One such course was 'The Growth of Reason' which considered myths and superstitions, the development of the use of reason and scientific method, and finished with sessions on the function of the philosopher and the nature of religious experience. These may sound rather ponderous pursuits for those so young but we have found that, suitably handled, they provoke interest and vigorous discussion.

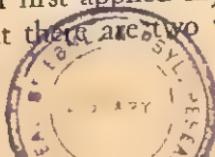
We are at the moment planning for a Technical College in the next county a course of a week on the same lines as the one described

above, which is to be made an integral part of one of its courses. It will be one of the interesting problems to suggest what the students might do in preparation for the course here and how best it should be followed up. It seems to me that to get the most out of a Residential Course both preparation and follow-up are necessary, and I am glad that we are starting to consider this in conjunction with a Technical College.

It is in the mind of a Technical College Principal with whom I was talking recently that in time he should have a hostel near his College in which he could accommodate groups of students for at least a week during their period of study at his College, and during this time to give them a liberal course. This would be one way of dealing with the demand for short Residential Courses if it became general among Technical Colleges. Of course there would be one snag to this arrangement: there would not be the complete change of location and staff that is one of the attractions of our Residential Courses.

Like so many similar documents the Report does more to clarify one's mind than to present new material. For a Warden of a Residential College it is most useful. By giving the Colleges such a prominent place it has encouraged us all. It has confirmed our belief in much of what we are doing, and has revealed a field of work which looks to be most fruitful for some years to come. But there is this warning: that all the existing Colleges, even if they gave up all their time to these courses, could not cope with the demand if it developed to the full. On the other hand, if the Colleges multiply rapidly there will be the problem of quality. Lecturers of the right calibre with the right touch are hard enough to find already. One hopes that there will be a steady growth.

Far more important than the reference to Residential Colleges is the understatement which appears on page 127 of the Report: 'We believe that the links between technical institutions and the Responsible Bodies in Adult Education could be strengthened with advantage to both.' The quality of the teacher is the surest key to the problem of liberal education in a technical age, and the rigid separation between liberal and technical, or vocational and non-vocational which stands out in the pages of the Report is a serious bar to the improvement of that quality. 'The links should be strengthened,' says the Report, and no method of strengthening those links was suggested. Since I first applied my mind to writing this article it has struck me that there are two ways of doing it: first



through the many local contacts which are constantly being made and from which fruitful action will result, second by associating those concerned with the work in both fields. At present they are associated in the National Institute of Adult Education but only in an official and representative way. If the National Institute were to make a drive to increase its individual membership among those actually teaching in both fields too, the chain of communication would be established on a national scale and *Adult Education* might become the vehicle for the discussion of the ideas behind a movement designed to create a unity of purpose in English Further Education.

PROFESSIONAL INSTITUTIONS AND LIBERAL STUDIES

by *H. Wyndham-Badger*
Education Officer, Institution of Production Engineers

THE Attorney-General in an address to the Bar Council during July deplored the decline in reading in chambers among those who now become qualified to practise at the bar. He felt that the emphasis is entirely on the passing of examinations based solely upon the technical aspects of legal studies. This deprives the student of any real acquaintance with the niceties of legal procedure, with forensic traditions and usages, and with the integrity of conduct which years in a pupillage system used to ensure.

He might have added that humane understanding, steadily acquired in daily contact with masters having a wealth of scholarship and experience was a deficiency for which no skill in passing examinations could compensate. The pupillage system of the more ancient professions has its corollary in the apprenticeship system of the various engineering professions. These apprenticeships could, of course, never lay claim to inculcating a broad and liberal interest in the qualities of humane studies; at the most there was the passing on from a mature craftsman to a learner the skills and techniques necessary for a particular branch of engineering. But while professions such as law have been steadily narrowed in the stream of understanding required for qualification the newer professions, springing from the apprenticeship system, have not only codified and elevated their requirements into general principles and practices but have expanded the outlook they require in a man destined to reach the higher ranks of his chosen profession. The engineer of today is no mere craftsman, cabined, cribbed and confined in technical skills. He is required to weigh and consider arguments for and against particular ways of operation; he must be able to organize not only machines but men.

It is therefore with some surprise that one finds the committee of inquiry on liberal education stating boldly that 'it is largely because professional and examining bodies adopt so strictly technical an interpretation of their role that technical education itself tends to be narrowly technical'. It is true that the examination content for entry into the major professional institutions determines the course of

study which a student must pursue and it is mainly on this basis that the committee makes its criticism. Nevertheless, this criticism might be applied to all examinations from those at university level right down to the primary stage in education. Even in the primary school much of the activity is still intensively devoted, in some cases at the early age of nine, to training for the entrance examination for grammar school education. No matter how much educationists may deplore this, it is nevertheless inescapable. In a competitive world selection for a particular post or a special form of higher education is governed by the number of vacancies or places. As a result examinations themselves tend to be competitive for some further objective; and so work in the primary school is geared to the grammar school requirement and, in turn, the grammar school is geared to the requirements of the university. The university man, for his part, is nowadays more than ever concerned that his course and qualification shall lead to an appointment where he can earn his living.

This is the dilemma in which all examining bodies are placed and particularly those associated with a professional institution. The institutions have, by patient endeavours over a number of years, established standards of competence which they believe should be held by those who lay claim to practise in a particular profession. This is a duty they have undertaken in order to safeguard the public from dubious practitioners while at the same time giving a security of status to the body of membership; and few would seriously challenge the complete trust reposed in those qualified under the rules of the medical profession or such institutions as the Royal Institute of British Architects. Admittedly the qualifications demanded are vocational, but that is the purpose for which they exist. And so it is with engineering and technical institutions.

There are, however, other factors involved concerning the strictly vocational criteria by which professional institutions judge those whom they would admit to membership. For many years in education the pendulum of accent has swung from the vocational to the non-vocational and back to the vocational. In the late thirties up to the outbreak of war it was firm policy that education should be mainly non-vocational; under many authorities any form of preparation for a future career, except in selected technical courses, was frowned upon. This was the age of education for leisure. In the years during the war and immediately afterwards the need for technical skills, quickly acquired for immediate use, caused the accent to shift

towards more vocational training. Quantity production for war machines meant quantity technicians and craftsmen; quantity production to repair a war-scarred economy still means, at the present day, an increasing flow of competent technicians and technologists. Relief might be expected in the age of automation on the threshold of which we now stand; it would appear, however, that similar numbers of technically competent men will still be required while their degree of competence must be greater. To call a halt, or even to ask for respite, in the intensification of vocational studies might bring with it a collapse of our export potential and with it the economic structure upon which our existence depends. Learning, and with it arts and letters, would then indeed become late deceased in beggary.

No doubt educational policy will continue to oscillate between vocational and non-vocational requirements for many decades to come. It is noticeable that whenever the pendulum has swung to one side there comes the plea that it should be brought back to the opposite extreme. We constantly hear that schools and colleges turn out pupils unable to read or perform simple calculations; in the opinion of many employers education has failed to fulfil its purpose in that its products are unfitted for immediate and useful work in office or factory. We now have in the findings of the committee of inquiry the complementary view that more than sufficient attention is being paid in education and training to useful accomplishments. The committee draws attention to the wide field of subjects which now have to be covered for examinations of professional Institutions. This field is said to be exceedingly demanding with a depth such that virtually the whole content of a particular subject has to be studied.

In most forms of education the problem of the overcrowded curriculum has been brought to the fore, and with the constantly increasing range of knowledge, it is exceedingly difficult to know just what to omit. Professional institutions in no way wish to lower the standard of competence achieved. With the advances made, particularly in engineering, it does not seem possible that pruning can take place without serious detriment to the status of qualifications. It is, of course, possible, as Sir Richard Livingstone said, that a course may be overloaded with too much mechanical detail, and while there are good reference books, one need not retain all the knowledge in one's head. The Engineering Institutions in particular, have had regard to this, and students are encouraged to take a very practical

line, both in their studies and in examinations, using formulae and tables, to avoid lengthy and unnecessary calculations. Nevertheless, the depth to which subjects are now taken requires a protracted and arduous form of training, and there is no short cut to this. With the tremendous rise in electronic engineering over the past few years, together with the present and future use of digital or analogue computers, it will be vital for the real production technologist to have a sound grasp of such subjects as physics, which must include a fairly detailed study of electricity. Although this, for some Engineering Institutions is a new requirement, it is, nevertheless, widely recognised that a fundamental knowledge of physics is essential to one who could claim the title of professional engineer.

Many students are at work during at least four days of the week, the fifth being 'day release'. They have to carry out their studies by attendance at evening classes for which there is a certain amount of homework. Travelling may be involved, and for a period of five years and upwards they will be hard pressed. It is therefore difficult to see how time can be found for any satisfactory course in subjects outside those strictly required for professional examinations. It is stated that time might be given during one day each week when apprentices attend the technical college for a period of at least one and a half hours to be devoted to non-vocational studies, such as history, literature or music. Only the merest approach could be made to any one of these subjects for such a short time each week. With the already overcrowded evening requirements the value which might accrue is extremely doubtful.

Many principals and teachers in technical colleges do in fact adopt a generous view towards vocational education and do all in their power to stimulate an interest in subjects which may help their students to a graceful and happy way of living. In all too many cases, however, they have a somewhat stoney path to tread since it is repeated experience to find that students in general are concerned only with obtaining a particular professional qualification, and that they will devote their efforts to that alone. College Associateships, having wide studies but without national recognition, attract few entrants. Students want such qualifications as H.N.C. which will afford them definite exemption from set parts of examinations leading to professional qualifications.

Although the colleges may find little response towards non-vocational studies from their part-time evening students, there is,

nevertheless, some encouragement to be obtained through sandwich courses. Sandwich courses, although they include periods spent in industry, are nevertheless, full-time. There are, therefore, considerable periods where a student attends all day over a series of weeks at the College, and can be brought gradually through a continuous process, both to enjoy humane subjects and to participate in their study with enthusiasm. This must surely be the ultimate goal where vocational education is concerned and it presents a pleasant contrast to the somewhat lame activities during 'day release'. Sandwich courses in effect may be compared with attendance at a university. Their growth is favoured by the professional bodies. There is the continuity of study over a number of years, there is the common life of the students within the body of the college producing social intercourse, the impinging of mind upon mind and the co-operative endeavour, so firm and rewarding a part of university life.

It has been shown that the function of a professional institution is to ensure by examination or otherwise, that those who are admitted to membership conform to an established standard of competence in their chosen profession. It could be further said that to require a professional institution to do otherwise would be like criticising a writer for not having written the book which exists only in the critic's mind or, as an extreme, to blame a butcher for not being a plumber.

In reality the Institutions concerned with technical qualifications have not only raised their standards, they have broadened their outlook. The major engineering institutions, those of the Civil, Mechanical, Production and Electrical engineers, as already stated require that those who become corporate members shall have a knowledge and ability to practise the arts of management. This, as they conceive it, means not only the ability to organise machines and administrative practice, but goes beyond this to such specialized subjects as human relations, how men can be encouraged to serve willingly and well, and how workers can be induced to co-operate with each other and with those who guide them. This is a vast field requiring close and delicate study, particularly in an age of full employment and a psycho-analytically conscious working population. The study of work measurement, incentives in relation to human endeavour, the practice of psychology, the ability to communicate thought and ideas rapidly and effectively, now form part of the curricula in advanced technical studies. These give plenty of material

for research at a level comparable with that of post-graduate work in universities and, by their very nature, as well as by the opportunity for experiment and judgment, they provide a field of liberal studies in themselves. It should not be forgotten that the methods of study, particularly in respect of advanced work in newer subjects, where they involve a reasoned approach to a definite conclusion, have much of the enlightened training engendered by '*literae humaniores*'.

Perhaps the main criticism one can level against the committee of inquiry's findings is that they point a finger at the wrong body. They level an accusation against the professional institutions that by their examination requirements they narrow the studies of technical colleges to the exclusion of arts and letters. But the problem of a liberal education is really a social problem. In full-time education it tends to disappear. The answer, therefore, is in the provision of more full-time courses, either residential or otherwise, in accordance with the whole spirit of modern education. The committee lay emphasis on county colleges, but the need could easily be met by the provision of a proper secondary education for all. Successive governments have failed completely to implement the 1944 Act, and secondary education has become a lamentable farce. This Act introduced secondary education for all, and was intended to give real preparation up to the age of 16, with a standard at least equal to that of secondary schools as known in 1939. In reality, except under some very few Local Authorities, those who do not go to a grammar or technical school are merely put into a secondary modern school to the age of 15. 'Let all education be equal,' said the 1944 Act. And with a callous indifference to the real need the administrators said, 'But some shall be more equal than others'. This gap in the secondary education system has had a very serious effect upon technical colleges, which do not pick up the threads of a student's education until usually a year after he has left a modern school.

The Institutions would be the first to agree that education is a preparation for life and they have done their best by scholarships, conferences and similar ways to bring home to the body of their members the need for an enlightened outlook. They have modestly kept silent where criticism might have been levelled in the other direction—namely that arts students, who ought to know that the proper study of mankind is man, pay scant respect to even an elementary understanding of science. Among proper studies, it should be realised, engineering is one of the modern humanities.

PROFESSIONAL AND PERSONAL EDUCATION IN FRANCE

by E. J. King

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WHEN we try to reconcile the demand for increased technical training with an equally insistent plea that education shall be more personal or liberal, we are often at a loss to find suitable programmes and methods. It may be useful, therefore, to consider some developments in France. At first sight, France may seem the last country to teach Britain about either technical or personal training, because the conventional school system in France seems absurdly didactic and bookish to many of us, while the higher scientific and technological professions are enjoyed only by the privileged few who have survived years of ferociously competitive examinations and 'pure' theory. The way to them is through the highly academic *collège technique* or *lycée*, followed by a *grande école* (a sort of technological faculty at the highest intellectual level, available only to those who are already being groomed for the most distinguished positions). The institutions which cater for the highest vocational ranges on the practical side of the skilled crafts (i.e. the *écoles nationales professionnelles* and comparable establishments) are also accessible only by way of extremely competitive examinations about the age of 13 or 14, and are therefore only for picked and unusual children.

At a somewhat lower level the training offered in the *centres d'apprentissage* during the three (or two) years after children have left the elementary school at 14 is efficient in producing craftsmen; so is the comparable training available in the 'vestibule' schools of many firms which run their own short apprenticeship training, and are thus exempt from the apprenticeship tax which the *Loi Astier* of 1920 otherwise exacts from all firms. But critics often say that technical skills only are produced in this way, and not better workmen or citizens. In any case, some of the firms' own programmes are extremely short; and the law which requires all young employees to be in part-time education until the age of 18 is simply not observed.

Out of the two million children between the ages of 14 and 18, only about a quarter receive training of more than a few weeks' duration, if that. Of these, about 88,000 have short *cours professionnels publics*, and about 100,000 take part in private short courses; about 260,000 are in public *centres d'apprentissage*, and about 150,000 are in private apprenticeships or similar training. So it is obvious that very much remains to be done both in technical training proper and, still more, in the training of well balanced adults and good citizens. Adult education as we understand it in Britain is almost non-existent in France, and has not really succeeded where it has been tried.

The achievement that can be recorded at one or two 'growing points' in French education is therefore all the more notable, especially as the excessive centralisation and formalism of the French system makes any local experiment almost impossible. The municipality of Paris, however, is a law unto itself in some respects; without actually breaking the law it has developed inside the elementary and secondary school regulations, enterprises which are quite surprising. There appears to be no fear of an unfavourable 'Cockerton judgement'. The example of Paris has in time been followed in other great cities like Lyons. (It is interesting to learn that rather similar internal and 'legally correct' revolutions in technical-education-with-general-education are going on in some *Länder* of Germany.) When the time comes not only to change the educational laws of France (which is easy enough), but to carry changes into effect, the example of Paris may be profoundly influential. A brief account may contain useful suggestions for our own reformers.

About 76 per cent of French children do not pass into any form of secondary education at the age of 11. Their lot, as a rule, is the standardised 'chalk and talk' routine, despite the efforts of some enlightened teachers who use more active and enquiring methods. Official and compulsory programmes do not allow much latitude. Yet from the humble beginning of paper-and-scissors work in the kindergarten, teachers and organisers have developed an expanding programme of *travail manuel éducatif* that in Paris is guaranteed by the appointment of specialist teachers such as we have everywhere in Britain. In a way that is quite unusual for France, manual work and handicrafts are developed by the Paris administration in the 11-14 range not just as an exercise in dexterity but as an integral part of a general education. Every effort is made, for example, to link geometry and arithmetic with the manual training. In a quite enterprising way,

also, historical and social ingredients are associated with the practical side. Any suspicion of aimlessness or 'hobbyism' is avoided. In many Paris schools the final year of the elementary school as well as a supplementary year includes a great deal of practical work in a metal-work, woodwork or bookbinding establishment serving a variety of schools. Between 13 and 14, children have 10 hours a week in a workshop. Between 14 and 15 they may have 10 hours a week of general education to 20 hours of technical instruction. Without humbug we can say that the two aspects are very well worked together in a way that impresses. The education thus offered seems very real to the youngsters. They read better, learn better, and are co-operative with the staff and each other. Girls have similar opportunities. There seems no evidence of the impatience or sense of futility that can be detected in many of our schools: in the final year definitely pre-vocational training is begun. Of course, physical education and civic education are closely related to the vocational orientation that is beginning. I shall return later to mention certain other aspects of personal education associated with technical training. At this point it is appropriate to add that some secondary schools and *cours complémentaires* (a kind of secondary school taught by picked elementary school teachers rather like our old 'Central school') also include manual and pre-vocational education, but not to the same extent.

More than in England it is traditional for children to follow their parents' or relatives' careers. One advantage of letting children of working-class parents really get down to producing something before they leave school is seen in the increased willingness of parents to let their children follow a career other than the one anticipated, if they see the child has a particular bent. This speaks more tellingly than any amount of teachers' remonstrance or psychological testing. Such parents are then much more willing to avail themselves of the vocational guidance services and to let their children 'go on'. It should be emphasised that the apparently utilitarian training offered is 'polyvalent', especially at this stage, so that children are most unlikely to find themselves in an alley with no exit or possible return. At the age of 13 a few children, and at 14 many more, feel that their minds are at least provisionally made up. Yet their 'polyvalent' preparation enables them to change, or to take advantage of later changes in the structure of industry.

At the age of 14 or 15 many children go straight into industry. Those who have had the additional year are appreciated by most

employers, who generally recognise the value to themselves and to the children that the vocational slant has offered. Some children pass at 14 to the *cours municipaux d'apprentissage*, lasting for three years. Each year is made up of 40-hour weeks with short holidays. Each week divides into 20 hours in the workshop and 20 in the classroom. A general education, perhaps more austere and correct than we might like, is provided in close association with the vocational interest. Eventually children work under conditions identical with those in industry, using the same worksheets and specifications. The trade unions approve of these methods. The teachers are searchingly selected, and wherever appropriate they are trained craftsmen as well as trained teachers. To see their work is to recognise their devotion to the job, and their conviction that they are educators in the best sense. At the end of three years children should obtain their craftsman's preliminary ticket, the *Certificat d'Aptitude Professionnelle* for one trade. A few who show special skill and intelligence are recommended for inclusion in the classes mentioned in the next paragraph.

The *cours complémentaires industriels* must be well-nigh unique. There are many such courses in Paris. They take young men and women from the age of 14 or 15 on the basis of a competitive examination for each trade taught. The range of offerings is very wide. The competition is caused more because of the enormous demand for these courses and the shortage of money to establish more, than because of a restrictionist policy. Once in, the young people stay until they are 17 or 18. They become, for example, draughtsmen, electricians, scientific glass blowers or workers in cut glass, makers and menders of clocks, watches and all kinds of scientific instruments, highly skilled fitters and founders, jewellers and so on. They eventually specialise in one skill, but may have one or more subsidiaries. Programmes are arranged, like those of the apprenticeships, to give about half the time in the workshop. Before the end of their training they are doing repairing jobs sent into the schools by the trade unions of Paris, which have to be executed under trade conditions and completed up to standard. As the responsible inspector remarked to me, the unions and craftsmen do not send in the easiest jobs. Alongside the craft techniques themselves, appropriate routines of accounting, store-keeping, management, and so on are taught. The highest standards of cleanliness, neatness and efficiency are insisted on. At the end of their training the leavers possess a certificate (CAP.) in

one or more trades, and also a *brevet* or fuller recognition as a craftsman. For girls there are similar courses, including furriery, fashions, tailoring, etc.

These details indicate technical proficiency only; but it is important to make that clear first, in view of what will be said next. Those who are the prime movers in this highly significant technical training so much needed in France have started their schemes with the profound conviction that they are offering a personal and broadening education that is more likely to live and grow because it is associated with the young people's daily circumstances. History, art, geography and social or economic studies really mean something to these youngsters. They are enjoyed and not merely gone through. In a course of glass technology, for example, a good deal of appreciation is given to the architectural idioms of places and periods (with reasons); the social and economic results of differing uses of glass give an insight into history. Mathematics and art are 'tied in'. This is, however, mere pedagogic skill. The personal results are seen only in the children who are its beneficiaries. They are responsive and responsible.

Housing conditions are bad in France, and most of these children come from the poorest homes. The appalling amount of social frustration in France must be borne in mind. The children as they come into the *cours complémentaires industriels* may not be clean; they usually have food habits that could produce malnutrition out of sufficiency; their table manners exemplify social indifference; they may be amoral and light-fingered. Yet in the buildings that house the CCI, dingy and antiquated though they may be, tidiness and order prevail everywhere, and there is not a single lock to protect clothing, tools or apparatus. Only for jewels or precious metals is there a safe. The pupils themselves are the guardians of this order. The teacher is a chairman seldom called to obtrude his authority. Both the pupils and their teachers give up some of their already foreshortened leisure to make improvements in the equipment, to devise intricate apparatus for improved demonstration or manipulation, to improve the layout of the work in hand. Internal rivalry of a friendly kind maintains high standards of morale and behaviour as well as of achievement. Teamwork is the rule of every day wherever possible. Regular changes of leadership give training in devolved responsibility. Meals are taken in small groups of six to foster personal relations (and sociability in general). The influence of the school passes back into homes, and there is every evidence that it

persists. Games and out-of-school functions keep up the interest not only of contemporary pupils but of old boys, old staff, and parents. Medical supervision is constant. In many cases social workers review children's progress in relation to home background as necessary. Because of the improvement of pupil's personal status and orientation to life a general improvement in social tone is confidently expected in many homes and workshops. Certainly, the emphasis is on 'finding the spark' to foster into a glow of humanity. It sounds like cant; but it clearly works.

What helps it all to work? Perhaps, in a way, its pioneer and revolutionary character. The teachers in the *cours complémentaires industriels* sometimes speak of themselves as 'apostles'. These men and women are certainly handpicked. They have intelligence; they have first-class technical ability; they have been trained in their own time as teachers; and they have a sense of mission; they work closely as a team. Yet they work 40 hours a week for a modest salary—and cannot be compared socially or financially with the teachers in a lycée. The children could be expelled, or compelled by their fellows to withdraw in case of misdemeanour. That is always a help. But not even the full tally of these observations explains the situation. We have to conclude that, in the circumstances of Paris, the job works well.

In the *centres d'apprentissage* mentioned earlier a criticism is sometimes voiced that the training is not really an education; but sometimes certainly it is, and we must always bear in mind that the acquisition of a competence in a subject like accountancy or tin-plating may be a step to a new personal status. If training can be made at the same time a vehicle of new learning and understanding, so much the better. A lengthy visit to the *Ecole normale nationale d'apprentissage* where (in this case) young women were trained to become teachers of apprentices, left me with a most favourable impression of them. In personal attitude to their future career, in their poise and personal bearing, these women compared very favourably indeed with most of our training college students. Yet, after having learned a trade to perfection by the hard way, on the job, they then come back to college to learn how to teach it to young apprentices of humble origin. They enter college by competitive examination, and have a year's residential course on how to teach what they already know—and how to teach young women at the same time. There are two such colleges for women, and three for men. The minimum age for

entry is 23. Most of the candidates are required to have their *baccalauréat* (higher school certificate, much more competitive than ours).

It seems at least possible that one way to associate humane education with technical training is to adopt or adapt some of the experimental methods now tried in France. But far more important than any copying is to disabuse ourselves of the notion either that 'general education' is enough for an effective orientation to a professional life, or that a professional training should not be intrinsically the vehicle of a general education. To encourage a new attitude we must encourage our teachers of technical subjects to be its missionaries and examples. Despite our three established colleges we have still far too little suitable training in this field.

THE LIBRARY IN LIBERAL EDUCATION

by *Michael Argles*
Hatfield Technical College

THE heart of the tragedy lies in the fact that a penalisation which stimulates a penalised minority to a heroic response is apt to warp its human nature as well. And what is true of these socially penalised minorities is evidently likewise true of those technologically specialised minorities with which we are now concerned. . . The fifth-century Greeks had a word for this lopsidedness: *βαραντός*. The *βαραντός* was a person whose activity was specialised, through a concentration on some particular technique, at the expense of his all-round development as a social animal.'

In this passage(1), Sir Arnold Toynbee lays his finger on the problem faced in the recent National Institute of Adult Education report(2). How can we balance the effect of a concentration on one particular skill with a 'liberal' outlook on life and work and with a knowledge of human development and problems? On a smaller scale we should aim at the sort of equipoise achieved in the nineteenth century by Sir George Grove, who was a graduate of the Institution of Civil Engineers and served under Robert Stephenson at the Menai Strait Bridge, became Secretary of the Crystal Palace at Sydenham, co-operated in the compilation of a Dictionary of the Bible, wrote successful textbooks on geography, and finally was the first Director of the Royal College of Music and the first editor of the Dictionary of Music and Musicians.

Technical colleges and colleges of further education suffer from the fact that there is at present no examination in social studies for technical students and that therefore a great burden and responsibility must lie upon the teacher, who must not only be a brilliant expositor but must in some way impress upon most of his students that it is the man with the better personality and general education who will 'get the job' (for it is the fact that economic incentives are usually the most potent). But however exceptional the teacher in his treatment of the subject, he will be helped greatly if he is supported by a well-equipped and well-stocked library, which the report recognizes as one of the most valuable additions to a college, serving not only the purely technical and vocational needs of the students and staff but effective also in broadening the college curricula.

Library provision in British colleges has been sadly neglected in the past, and as recently as 1953 a Canadian visitor could write: 'One of the most serious shortcomings of the technical colleges in England is their seeming indifference to the importance of having well-stocked, well-staffed, attractive libraries for their students.'(3) This lamentable state of affairs is gradually improving, and most new colleges include a library in their plans, though sometimes they are inadequately financed, equipped, and staffed. The NIAE report invites local authorities and governing bodies 'to look afresh at the amounts allotted both for the initial equipment of new libraries, and for the maintenance of existing libraries at a proper standard'. What amounts do the 'true needs of the situation' (as the report says), require? The London and Home Counties Regional Advisory Council for Higher Technological Education, in a report published in 1954(4), recommends a minimum stock of 10,000 items (5,000 in the smaller colleges), and an annual bookfund of £1,500 a year. A complete set of recommendations for equipment, staff, stock, and finance of college libraries is being prepared by the Colleges of Technology and Further Education Sub-Section of the Library Association and this will be available shortly. Personally, I think that a newly-established library in a medium-sized college will need £2,000 a year for the first two years, followed by £1,000 a year, for the next six years, to reach its initial stock of 10,000 items. (These figures do not include amounts for periodicals.)

A joint report issued by the ATI, the APTI, and the ATTI in 1938(5) recommended that a 'college library should provide: standard works and authoritative sources of information; standard texts; other current literature on the college curricula; works on the social implications of industry and commerce; literature for browsing; and recreative reading. In our own library at Hatfield Technical College the first of these is represented by a general reference section of over 1,000 books, supported by 1,100 pamphlets and reports. It includes bibliographies and guides, like 'The Cambridge Bibliography of English Literature', Blanche L. Dalton's 'Sources of Engineering Information', and 'The World List of Scientific Periodicals'; general encyclopaedias and dictionaries; reference books and directories on all important subjects; data books and tables; British Standards; and other sources of information, such as trade publications and reports. With the modern plethora of information, I believe it is essential for the student to be able to use a

reference library to his full advantage and to get to know the many sources of facts which he will need to tap if he is to do his job properly. I would go as far as to say that all college courses should begin with a lesson devoted to the literature of the subject, to be given jointly by a subject specialist and a librarian. However, this is a digression. Obviously the greater part of a library stock will consist of 'standard texts and other current literature on the college curricula', whether they be basic works like Abbott's 'Machine Drawing and Design' or more advanced treatises like Courant and Friedrich's 'Supersonic Flow and Shock Waves'. The only problem here is one of selection, and this can usually be solved with the help of the teaching staff. But my main theme in this article will be that of the last three recommended types of literature: on 'social implications'; for 'browsing'; and for 'recreation'.

A library can, if it is well-selected, be a subtle instrument in the 'liberalizing' of technical courses. A student will generally go there in his own time, and although he may be looking primarily for material on his own subject he can hardly fail to observe books on related or contrasting subjects. Informal talks by the librarian can also be most valuable. But in the last resort it is the bookstock which can speak most potently.

'Works on the social implications of industry and commerce' will include such books as MacGregor's 'The Evolution of Industry', Ashton's 'The Industrial Revolution', and Thomas's 'Young People in Industry', with other standard works on economic history and conditions. Lewis Mumford's 'Technics and Civilization' is indispensable; and there are several admirable histories of technology, such as R. J. Forbes's 'Man the Maker', Percy Dunsheath's 'A Century of Technology'; the Clows' 'The Chemical Revolution'; and the magnificent Oxford 'History of Technology', of which the first volume appeared in 1954. Two periodicals in this field which are useful are 'Impact of Science on Society' (a UNESCO publication), and 'Progress', the finely produced magazine of Unilever, with its most interesting articles and illustrations; the Spring 1955 number, for instance, includes a feature by Professor S. Zuckerman, 'How long will world resources last?' and a survey of British scientific research by Sir Harold Hartley. Books on industrial management and psychology are legion and there is much valuable material in them. I cannot help singling out for mention 'The Changing Culture of a Factory' by Elliott Jacques (1951), which, as

its introduction says, 'shows how the large-scale problems of British industry are reflected in the social development of a single industrial unit—a light engineering firm of some fifteen hundred people', with some 'illustrations of the close relationship between technological and social development'. The social consequences of automation are hinted at in a new PEP pamphlet 'Towards the Automatic Factory' (June 1955). Books on technical education will be of interest, particularly to the teaching staff, and descriptions of conditions in other countries should not be neglected—for instance provisions in the French 'Centres d'apprentissage', where apprentices do a three-year full-time course, with attention given to the development of the literary and scientific interests of these young men.

'Literature for browsing' is an equivocal term which may mean almost anything, and which can hardly be separated from 'recreative reading'. It may include background works on subjects taught at the college, like Smiles's 'Lives of the Engineers', Gibbs-Smith's 'A History of Flying', and the British Council series of booklets 'Science in Britain'. And it may consist partly of books of general interest in such subjects as history, geography and travel, economics and government, literature, religion, and biography. Suggested titles in each category are:

HISTORY

TREVELYAN, G. M.

English Social History (illustrated edition).

BRYANT, Sir ARTHUR

The Story of England.

BELL, W. G.

The Great Fire of London in 1666.

THOMSON, DAVID

World History, 1914-1950.

GEOGRAPHY AND TRAVEL

HAWKES, JACQUETTA

A Land.

CARSON, RACHEL L.

The Sea Around Us.

ANDERSON, MARGARET S.

Splendour of Earth.

CALDER, RITCHIE

Men against the Jungle.

GOUROU, PIERRE

The Tropical World.

Collins New Naturalist Series.

ECONOMICS AND GOVERNMENT

FOX, JAMES

Civics.

WILLIAMS, GERTRUDE

Economics of Everyday Life.

JENNINGS, Sir IVOR
HAPPOLD, F. C.
TURNER, E. S.

The Queen's Government.
This Modern Age.
Roads to Ruin: the Shocking History of
Social Reform.

LITERATURE

BELGION, M.
RAYMOND, ERNEST
EVANS, B. IFOR
Standard works of poets, dramatists, and essayists, including the
best anthologies.

Reading for Profit.
Through Literature to Life.
Literature and Science.
Standard works of poets, dramatists, and essayists, including the
best anthologies.

RELIGION

BOUQUET, A. C.
CARPENTER, S. C.
The Bible Designed to be read as Literature.
PARRINDER, E. G.
TRITTON, A. S.

Comparative Religion.
Christianity.
African Traditional Religion.
Islam.

BIOGRAPHY

ANDRADE, E. N. DA C.
SEAVIER, GEORGE
WILLIAMS, FRANCIS
WALTERS, D. W.

Sir Isaac Newton.
Albert Schweitzer.
Ernest Bevin.
Modern Lives.

Art books may already be available if there is an art department; for general use I have found that the Skira series 'The Great Centuries of Painting' is popular. Other subjects which offer scope for intelligent and telling book selection are design, architecture and music, and suggested titles are the Osbert Lancaster books, Waterhouse's 'The Story of Architecture', Klingender's 'Art and the Industrial Revolution', Beresford-Evans's 'Form in Engineering Design', Bacharach's 'The Musical Companion', Leslie Baily's book on Gilbert and Sullivan, and Rudi Blesh's 'Shining Trumpets: a history of jazz'. Interesting informative periodicals, apart from the more technical journals, include *Illustrated London News*, *Spectator*, *New Statesman*, *Listener*, *Twentieth Century*, *Geographical Magazine*, *Architectural Review*, and *Penguin Science News*.

It may be thought that 'recreative reading' should be obtained from the local public library. But there is a strong case for providing

it in a college, where the readers are of impressionable ages, and where their reading habits may be directed and encouraged into profitable channels. At Hatfield we have a handpicked collection of 350 works of fiction. This includes accepted classics like those of the Bröntes, Dickens, Thackeray, Turgenev, Maupassant, Wells, and Conrad, and novels of modern authors like Huxley, Hemingway, Joyce, Lawrence, Greene, Maugham, Orwell, and Waugh. 'Odds and ends,' which students (and staff) might not otherwise know, includes 'The Wind in the Willows' (this has been out 11 times in the last 20 months), 'Cold Comfort Farm', Ernest Bramah's Kai Lung books, Arthur Morrison's 'The Hole in the Wall', 'Tarka the Otter', Poe's Tales, the stories of O. Henry, Rolf Boldrewood's Australian romance 'Robbery under Arms', and H. B. Creswell's Grig books (the story of a local builder). Other categories of books which may be classed as recreative are historical novels, like those of Margaret Irwin, H. F. M. Prescott, and John Masters, science fiction of reputed authors, and works on hobbies and sports. And do not forget that most excellent personal selection of 20th century books by F. Seymour Smith, 'What Shall I Read Next?'.

I have not yet mentioned an important section of the college library, that concerned with putting ideas into simple, clear words, which is one of the foundations of liberal education. Apart from Fowler's 'Modern English Usage' and 'The King's English' books which may help the teacher are: 'Putting it Plainly' by R. G. Ralph, 'Technical Literature: its preparation and presentation', by G. E. Williams, and 'The Presentation of Technical Information' by R. O. Kapp. Sir Ernest Gowers's 'Plain Words' should be constant and compulsory reading for administrators, technicians, and industrialists.

Finally, I should like to specify some of the particular topics, which have been studied by groups of technical students at Hatfield in their social studies periods, and for which the library has been used for reference.

1. A comparison of the social services of the U.S.A. and the U.S.S.R.
2. Trade unions in England.
3. Comparison of Presidential and Monarchical functions in Britain, France, and the U.S.A.
4. Elections in Britain, France, the U.S.A., and the U.S.S.R.
5. Is space travel desirable?

The students concerned looked round the library for possible sources, and were advised by the teacher and the library staff. In other words the library was acting as a kind of workshop for the social studies teacher, where the students could practise their skill in tracking down and interpreting information.

There is no doubt at all that a good general library is appreciated by students and staff alike and can do much to create that 'liberal' atmosphere which is so desired, especially if the general stock is combined with technical and scientific sections of the highest order of quality and modernity.

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UNIVERSITY VACATION SCHOOLS FOR GRADUATES

by *T. J. Pickvance*

Staff Tutor, University of Birmingham

IN January 1954, the University Grants Committee addressed a letter to Vice-Chancellors and Principals encouraging them to arrange courses for graduates in science and mathematics. The desirability of these courses had been represented to them by certain government committees. As I read the copy of this letter which was referred to me for comment I had the curious sensation one gets when someone who has adopted one's pet ideas retails them with conviction to oneself—the feeling that someone is pushing at an open door in one's mind. Enquiry revealed that it was indeed a case of bread cast upon the waters returning after many days.

During the Easter vacation 1953, Professor Zuckerman was invited to visit a Birmingham extra-mural course in human biology for graduates in the biological sciences. His discussion with the students, who were mainly grammar school teachers, led him to impress upon the Scientific Man-Power Committee the importance of such residential refresher courses for school teachers. This Committee, of which Professor Zuckerman is Chairman, includes among its duties the formulation of suggestions for ensuring an adequate supply of science teachers, and accordingly sent forward a recommendation to other relevant government committees. After passing through the orbit of several celestial bodies, the recommendation was considered by the UGC with the result described above.

The subsequent fate of the letter varied. In some universities it was transmitted direct to the department of extra-mural studies, in others to the institutes of education or to the faculties concerned. Inquiries set afoot by the Universities' Council for Adult Education later in 1954 showed that some universities which had not previously made this kind of provision, had already responded to the UGC's request, and that others were likely to do so in the near future. The present therefore seems an appropriate time to discuss this type of course, both the principles involved and the practical problems likely to be encountered, and an attempt made to rescue the idea of graduate refresher courses from any narrowness of conception conse-

quent upon their having been advocated in the first instance in the field of science and in connection with school teaching. I venture to do so because we have had in Birmingham a fairly long experience of arranging such courses: 1949, genetics; 1950, physics, and zoology; 1951, botany; 1952, chemistry; 1953, human biology; 1955 organic chemistry—all of one-week's duration, except the last, a nine-day course.

First I will examine some of the wider considerations which seem to be involved.

I cannot believe that only science graduates need refresher courses. In other subjects, of which I should have thought history an outstanding example, advances in knowledge must have outstripped all but the most diligent of readers. Although I can draw only upon my own experience, it seems likely therefore that many of the following remarks apply, *mutatis mutandis*, to subjects other than science.

It would be a great mistake, in my view, if vacation schools for graduates were thought of merely as a means of bringing school teachers academically up to date. I would urge that university staffs should feel a permanent responsibility to teach graduates after they leave the university.

It has often been argued that the primary function of a university is to carry out research, and we may readily concede the point. But the function of teaching comes second only for logical reasons. The responsibility for handing on gains in knowledge rests inescapably upon the body which makes them. So long as new advances are made the universities must provide opportunities to learn. If this be accepted two practical implications seem clear: that courses should be made available to all graduates, and that the body which sponsors them should not be restricted by the regulations which govern its activities to meet only a sectional need. It follows that refresher courses should not be confined to graduates in the teaching profession, and secondly, that the prime responsibility for organisation should rest with the extra-mural departments and not with institutes of education. Both of these conclusions require amplification, and will be dealt with in turn.

It may be thought that, in drawing attention to the needs of graduates other than science masters and mistresses, my remarks are directed towards departments of applied science. This is not so, and such an appeal would be unnecessary, because economic pressure has created a full awareness in these departments of the importance

of keeping applied scientists abreast of advancing technical knowledge. But there is another group of scientists in industry who should not be overlooked. I refer to those who turned from pure science into industry after graduation—physicists, chemists and biologists—whose need for refresher courses of a general, non-technical kind—pure science in other words—is not less than that felt by graduates in the educational world. That this need exists will readily be appreciated if we consider for a moment the situation of a chemist in industry whose duty is to train graduates freshly recruited from the university. Within a narrow field he is their master, but his pupils not only know a great deal more chemistry, outside his special technology, than he does, they also possess what he has long since lost, a grasp of the whole subject as a growing and unified body of knowledge. This deficiency, which is not confined to chemists, is one which only departments of pure science can remedy.

While publicising our courses, I have discovered that the potential audience is not limited to the two groups of graduates mentioned so far. It is true that our courses in Birmingham have been attended in the main by grammar school teachers. But this is largely if not wholly because publicity in the schools has met with an immediate response. (How ready this response has been will be realised when I state that it is not unusual for an Easter school to be half-full within a week of distributing leaflets, and for a waiting list to be necessary a fortnight later. This happy state of affairs has come about because we now have a substantial body of satisfied students.) But in one course (organic chemistry) which was advertised more widely, one quarter of the members were lecturers in technical colleges, one came from a college of further education and one from chemical industry. It may seem surprising that so large a proportion were technical college staff, but an analysis of degree subjects taken by graduate lecturers in technical institutions, published in *Liberal Education in a Technical Age* (p. 77), reveals that graduates in pure sciences equal in numbers those in the applied sciences and engineering. In these days when the importance of speedy application in industry of the findings of pure science is frequently stressed, it is important that the academic link between the universities and technical colleges should be strengthened, especially with the smaller colleges where research facilities and provision of time may be inadequate or entirely lacking. The case for advertising university refresher courses as widely as possible among graduates is therefore a strong one.

To turn now to my second conclusion. I have stated that institutes of education are not the most suitable bodies to have prime responsibility for organising the courses we are discussing, and indeed the agreement that is in force in some universities—that the institutes limit themselves to arranging courses in education as a subject and in educational methods—seems to preclude them from doing so. But some universities have found it good for the departments of extra-mural studies to co-operate with the institutes. A case can be made out for this, especially where the course has been given a pedagogical bias. Although I am urging that departments of extra-mural studies should take the initiative in organisation and assume the main financial responsibility it seems to me quite clear that graduate courses will remain on the fringe of extra-mural work. They fall within the category of those in which the department presents the public face of the university. The administrative effort entailed in organisation need not be unduly large, if we conceive of the universities discharging a continuing duty by providing a steady supply of vacation schools. It is devoutly to be hoped that the supply will be rather less than sufficient to meet the demand. Sometimes in adult education we ill-advisedly stifle an enthusiastic demand with a surfeit of good things, and one of my chief aims in writing this article is to secure a measure of national protection for this goose which is now laying such fertile eggs. Vacation schools with waiting lists are a sound proposition from every point of view, especially the organiser's!

Before attempting to evaluate the contribution made by our vacation schools, I will discuss some of the practical questions inseparable from these courses.

Perhaps the most important decision is whether a university should arrange in any one year more than one school in science subjects. The choice of a single subject each year has one great advantage. It has to be remembered that vacation schools cause the teaching department no little inconvenience. If the school falls within the period when the university is officially closed, holiday arrangements may be upset, and, if during the rest of the vacation, research time or attendance at conferences may be sacrificed. Thus the less often a department is approached the less disturbance of normal work is suffered. If one thinks in terms of a cycle of courses, each subject recurring once in about five years, the difficulty virtually vanishes. This word of caution is hardly necessary where large departments

are concerned, since where twenty or more lecturers can be drawn upon, perhaps only half may be enlisted to staff one course. Some universities have preferred to give short courses, lasting a few days, in two or three science subjects. In these a small number of staff are drawn in and the difficulty referred to above is offset to some extent over a period of years. Only if we encounter a disinclination to arrange vacation schools need we feel that a department is being approached too often.

As to length of course: nine days seem rather long for the Easter vacation. A weekend or up to five days are the favourite periods and no doubt all have their advantages. Some graduates of long standing have told me they prefer to break themselves in gently with a short course rather than tackle a one-week school which they find formidable. In summer a fortnight seems possible, although not popular, for obvious reasons; it is the proper time for ecological studies.

It is quite impossible to avoid clashing with school and college terms. I remember one course which two members left a day early, one in order to begin the summer term, and the other to take part in the play at the end of what ought to be called the arctic term. After this I decided that educational institutions would have to get accustomed to occasional absences of staff.

Some problems in planning the programme are perennial. Lectures may be too specialised ('too academic'), or assume too much knowledge: the lecturer's specialist enthusiasm may carry him out of touch with people with more general interests. Yet we must not be bound by 'expressed demand' since the graduate obviously cannot understand all his own needs. The practice I have adopted is to write to fifteen or twenty school or college teachers in September and invite them to suggest topics for inclusion in the programme. These are considered by members of staff responsible for planning the course, and the draft programme is discussed by them with two experienced members of the course, at a meeting at which I also am present. By this procedure the course is made to fit the requirements of those who attend, the staff are given the scope they need, and experience derived from past courses is drawn upon.

A balance has to be struck between the theoretical and practical sessions. Lectures and discussions are mainly to convey information and to re-create vision of the subject as a whole. But new instruments and techniques are frequently the very conditions of advance in science, and it is a matter of regret that practice of techniques is

regarded with suspicion in liberal studies when the operation of instruments and handling of materials is so essential to an understanding of the new field of study which their employment has opened up. To this defect in current educational philosophy I have referred on a previous occasion in ADULT EDUCATION.

Finally I shall attempt to evaluate the achievement of the seven Easter Schools with which I have been associated. I cannot estimate the amount of knowledge which has been conveyed, but members attending have told me of fresh stimulus received; of the opening up of new areas of the subject which they have hitherto skipped in their reading; of new skills acquired; and I have sensed their renewed confidence. The ostensible purpose—refreshment of mind—has thus been fulfilled.

There have been unexpected increments of success which are always pleasing because unforeseen. School teachers have been grateful for practical help rendered to them: I have known botany staff travel many miles to advise teachers on ecological projects for their VI Formers; physics teachers supplied with radio-active material for experiments; and one service has been made generally available. It was learned in 1949 that biology teachers desired to have stocks of *Drosophila*, the fruit fly on which so much genetical work has been done, for simple mendelian breeding experiments. To cater for the requests received it was found necessary to ask the Ministry of Education laboratory in London to undertake to distribute breeding stocks, and these have since been maintained by fresh supplies from the Birmingham Genetics Department. These instances do not amount to much in themselves but they are symptomatic of what I regard as the principal achievement of the courses.

The most important result, in my view, is the mutual understanding which has come about between university staff and members of the courses. School masters and mistresses have expressed surprise at the interest shown by the staff in them as educators of the new generation of university students, and the lecturers have been surprised at the teachers' keenness to learn. It was the evident desire of school teachers to become once more academically self-respecting that created an impression during Professor Zuckerman's visit described earlier in this article—the desire to raise the profession in the eyes of its own members, and to escape from the academic dowdiness that the daily grind forces upon the devoted teacher. (Vacation courses will not go the whole way towards accomplishing this—we shall

have to think of the periodical sabbatical term or year before that will be attained.)

Perhaps the most interesting occasions have been the evening sessions when admission tutors and other interested staff have joined in discussions on the VI Former. They have reported on the deficiencies in the preparation for university life, both academic and social, which they have noted in first-year students. Then winged shafts have flown in the opposite direction as teachers complained of the impossible demands which conditions of university entrance impose upon the school curriculum. Then admission tutors have explained their difficulties in selecting a comparative few from the large number of candidates, and assured teachers that qualities other than a capacity for absorbing factual information are carefully probed for. The pendulum of debate has sometimes oscillated long before coming to rest!

The mutual understanding and respect which these frank exchanges have created have formed the best possible basis for the more official work of the course. If residential vacation courses throughout the country can bring graduates back into universities in conditions such as these we may expect to see in the long run a new high level of attainment wherever graduates are employed.

NEWS FROM THE FIELD

COLONIAL ADULT EDUCATION

The new tempo of development in the Colonial territories since the war, as evidenced by the growth of trade unions and co-operatives, by the evolution of techniques of community development, and especially by constitutional advances to self-government, is no less apparent in the field of adult education, where almost everything is a post-war innovation, closely modelled on British practice: The interest of the Conference held this summer at Pembroke College, Oxford, and organised jointly by the Colonial Office and the Oxford Delegacy for Extra-Mural Studies, lay in the fact that it was possible to compare actual achievement with the promise of the previous Conference of 1951, when everything was new. It was attended by delegates active in all fields of adult education from West Africa, the West Indies, East Africa, Malaya and elsewhere: it was a friendly, relaxed and happy occasion.

Adult Education, in the context in which it was used in this Conference, covered a wide range of activity. It included the work of the newly-established Extra-Mural Departments of the Universities and University Colleges, but much more beside. Informal work by voluntary agencies and work of a vocational kind in commercial and technical subjects (although colonial provision here is erratic and scanty), completes the range of what we consider in the U.K. as further education. But the Conference was concerned with other activities as well: the creation of adult literacy, the teaching of partly-literate people, now to be called 'new literates', and the provision of formal lessons in normal school subjects to young men and women in their twenties who for various reasons ceased their education at the primary or early secondary stage and are now anxious to obtain either a school certificate, or at least a degree of proficiency in reading and writing. The structure of colonial society is such that in many countries education for women is an urgent special problem: in Malaya and Singapore the phrase 'adult education' is often synonymous with the teaching of the English language.

It will not surprise the English reader that despite all this, the work of the extra-mural departments was in the foreground of much of the discussion: the prestige of the university connection made it difficult at times to realise that the other forms of adult education have their own problems, their own importance and indeed, sometimes, their own claims to a proportion of the funds available. It is therefore appropriate to mention first the concern of the conference for the establishment of extra-mural departments in those countries where they do not yet exist, notably in Malaya and in the new university of Southern Rhodesia. In reviewing

the work of the extra-mural departments it was clear that few U.K. institutions have ever been exported with so much of their ideology and their machinery intact. A belief in the value of non-vocational studies at a high academic level, in the importance of intellectual freedom in the discussion of ideas, especially ideas concerning current political issues, the employment of full-time and part-time university tutors travelling to weekly classes held after the day's work and often organised by local associations, the emphasis on discussion, private reading and written work—all this is the pure milk of British adult education; as, in a negative sense, is the scorn of students who wish to obtain academic credits, or the slight regard for studies which are related to finding practical solutions to local problems.

These similarities of approach tend to obscure the fact that there are very real differences in actual accomplishment, which the conference did much to elicit. It was clear that the travelling expenses of tutors, and the difficulty of assembling classes of appropriate standard on a regional basis, were leading to a change of emphasis in the work: a change from the regional class to more specialised provision on a residential basis, of courses for vocational and other groups such as civil servants, local government officers, members of legislative assemblies, and the like. It was also clear that students of extra-mural classes in the Colonies, are far from being underprivileged artisans or the educationally deprived; they come mainly from the small circle of those with secondary education, mostly teachers and clerks. Their inspiration comes, not as it did in the U.K. from the establishment of the working class movement, but from the growth of nationalism and the challenge and opportunity which political independence will bring. They are clearly of immense political significance in their countries: it is not surprising that the chief concern of the extra-mural departments today is to safeguard their independence in the new political situation that will soon be upon them.

The major recommendations of the Conference were not, however, concerned with extra-mural work. They were directed to securing an advance in other fields of adult education, an advance which is long overdue if the extra-mural departments, which are relatively strong, are to be saved the embarrassment of having to meet demands which they should not properly be called upon to meet. The major recommendation was that Colonial Governments should consider setting up committees of independent persons charged with the allocation of public funds to voluntary agencies to encourage them to embark on, or develop adult education. It was thought that if a formula could be found that would safeguard the use of public money on the one hand, and release the initiative and energy of voluntary organisations on the other, the way might be opened for an important advance of informal adult education which might have especial value in East and Central Africa.

It was significant that the Conference had no delegates or speakers concerned with technical education. None-the-less a proposal was made that the new Colleges of Arts, Science and Technology should be equipped with the equivalent of extra-mural departments, and should provide classes in their own subjects to part-time students. Important recommendations were also made for the expansion of work with new literates and for more work with women, especially the wives of students travelling to the U.K.

F.C.

TUTORS' CONFERENCE—1955

The Annual General Meeting of the Association of Tutors in Adult Education was held at Hope, Derbyshire, April 23rd to 25th, 1955. It was attended by some 40 tutors, by the Secretary of the National Institute of Adult Education and Mr. Lefroy, HMI.

Addresses were given by Mr J. S. Watson, WEA District Secretary, Yorkshire South, on 'Limited Liabilities in Adult Education' and Mr Maurice Bruce, Director of Extramural Studies, University of Sheffield on 'Adult Education—Salvation Army or Off Licence'. Mr Watson made a case for the constant need for the enthusiastic work of the voluntary worker and for a special awareness of social responsibility as an objective in adult education. He gave a cautionary warning against 'professionalisation' amongst tutors and reminded his audience of the service given by tutors in the past.

Mr Bruce, too, in an historical review of origins of the Extension Lecture movement, used tradition to argue that both an enthusiasm for social change and a desire to extend the University to the public were fundamental purposes in adult education.

Many of the points raised in the addresses struck responses among members of the Association who had been concerned with the attempt at the 1954 Conference to hammer out a Policy Statement. As the meeting proceeded with its agenda it became clear that for tutors much of the frenzy of argument, the 'Great Controversy' which has inspired so many articles in the last four years, has come to rest with the publication of the Ashby Report.

In this way the Association was able to concentrate upon specific issues of concern to tutors without using its energies to find some universal formula which would resolve the 'crises' of adult education. The work of the Conference was consequently smoother than in preceding years, and, partly by accident, the Association was able to find a new identity for itself. It has become much more an association of *tutors* directly concerned with standards of teaching and professional conditions; it is

concerned with overall organisation and administration only insofar as this has direct and immediate consequences which can be seen as tutors' problems.

In this sense this year's Annual General Meeting was a critical one. If the Association had continued its argument on wide-reaching policy it might have foundered. As it is, there is reasonable ground for hope that its strength will increase as a body which tutors everywhere can feel is prepared to work out a policy on specific matters of concern and is constantly concerned with protection of the tutor's professional standing.

Many such matters were considered. The Recommendations of the Ashby Report were reviewed and a resolution passed to support implementation of the increase of part-time tutors' fees. Relations with the AUT as affecting full-time tutors were discussed and recent co-operation welcomed. Services Education was described and the Association urged the need to safeguard academic standards which are threatened by an over-extension of subjects teaching by tutors who have to meet a varied demand. The voluntary class of an extra-mural and WEA nature (in the Serviees), along with the Residential Course, was seen as the most useful activity in this field. Reports on Trade Union Education were given by tutors participating in the present experiments, and here again the Conference stressed the need to prevent dilution of standard by an over-reachinging to capture new students.

The Association this year reflected perhaps a general desire to dispense with endless verbal attempts to make first principles capable of a standard interpretation; a wish to get on with the job.

Officers elected were: Chairman: Norman Dees (Newcastle-upon-Tyne); Vice-Chairman: D. Caradog Jones (Manchester); Secretary: Miss J. Herbert (N. Staffs); Assistant Secretary: Owen Ashmore (Manchester); Treasurer: Henry Collins (N. Staffs); Editor of the Tutors' Bulletin: J. P. Carruthers (London).

NORMAN DEES.

NATIONAL FEDERATION OF COMMUNITY ASSOCIATIONS STUDY COACH TOUR

During the summer months thousands of visitors come to the British Isles to 'do' the country. Although a fair proportion of this invading force hires cars to cover the ground, a great number of enthusiasts select the coach tour. The planners of orthodox coach trips have a strong sense of tourist responsibility and make careful plans to deposit wholesale shipments of customers at regular intervals to view all of Britain's historic sites along the prescribed route. The advantage of this system is, of course, the rapid acquisition of the country's history, a system uncomplicated by

social or political addendum. Although the consequence may be educational malnutrition, the tourist, as a rule, is happily unaware of this condition.

As a direct contrast to this method of learning something about Britain and of England in particular, I found myself recently on a coach tour of quite another order. This tour was arranged by the National Federation of Community Associations and provided a splendid opportunity for learning a good deal about community life in several centres, large and small. In the course of the tour we also gathered historical notes, had the opportunity of discussing community development in other countries and were treated with such warm hospitality that however short the time, we felt we had received a good general background of what one might call 'social action'.

There were twenty-two people participating in the tour, representing eight countries. As a Canadian, I benefited enormously from the visits to community centres, village halls and adult education colleges. There was an additional benefit in the exchanges of information and from the comparisons made about community life and leadership in Great Britain, Holland, Norway, Sweden, Denmark, France and Austria. As the members of the group were educationists, sociologists and town planners, there was a constant variety of viewpoints arising during discussion which greatly enhanced the experiences of the week.

It might be said that the purpose of the tour was threefold; to see housing development and visit community centres; to meet and talk to the people who are endeavouring to encourage the interests and activities which contribute to the healthy community; and to discuss the ways in which these points relate to the national and European scenes. The itinerary included places which contrasted excellently from the standpoint of size and industry as well as from that of traditional patterns of social and cultural development. Visits were made to Oxford, Bristol, Birmingham, Stratford-on-Avon and Cambridge; to Slough and Harlow; to Gloucester, Worcester, Warwick; and to the villages of Bidford-on-Avon and Eydon. We were also fortunate in being able to stay at two residential colleges, Avoncroft and Knuston Hall.

In a series of visits of this kind so many impressions and observations come to the mind of the visitor that it would be impossible to record them all here. However, as an educationist in the field of community development in my own country, I found several points of interest.

One in particular which attracted my attention was the construction of community centre buildings by voluntary labour. We saw several examples of this aspect of community effort in Oxford and Bristol. The different applications of statutory assistance were an interesting feature of the effort. Where in one instance, the LEA provided the material for buildings and let the people do the construction, in another city, 75 per

cent of the building cost was provided by the LEA, leaving the local people to raise the remaining 25 per cent and to erect the building. Two or three of these centres were quite unpretentious although adequate for the purpose, but there was one in Bristol, still under construction which was large and beautifully planned, in fact quite impressive. To one accustomed, as I am in the Province of Ontario, to community centre buildings constructed professionally, as a general rule from a combination of municipal and provincial government funds, the building of such premises by voluntary help seemed a discouraging job. On the other hand, when talking to people in many of the places we visited, I felt that there is a greater struggle to secure voluntary help for the activities conducted in the centres once completed, a feature of community life which I do not believe is so difficult for us.

Another aspect of the community use of a central building which greatly interested me was the village hall. We saw two such halls, one of these over twenty years old, and the other completed but not officially opened. I realised that there is a distinction between the community centre and the village hall, a difference in definition and of management. Although these halls were entirely apart from a standpoint of appearance, it was very clear to me that a strong sense of community spirit prevailed within them. There was a distinct atmosphere of pride and unity of purpose which seemed to me much more apparent than in other districts.

Although I found many differences as compared to Ontario, in the methods of conducting activities as well as in the erection of buildings, there were two occasions in particular, on which I felt that England and Canada had, in one instance, a common concern, and in the other, a uniform approach to education. At Gloucester I was very interested to hear the rural officer for the Council of Social Service speaking of the problem of bringing the rural and the townspeople together. One point of view expressed was that the townspeople might be encouraged to live and pursue their leisure activities in the country areas, but it would seem that the prevailing attitude is the aim of the townsmen to civilise the country dweller. Although this was not posed as a serious problem it nevertheless indicated that, in two countries of such disparity in size as England and Canada, it is one which does trouble the educationist and social worker.

Then in Warwick, where we had an opportunity to see the County Library in operation, I was struck by the perfect parallel of method. From the kind of service offered to the County readers and to the schools, to the indexing system itself, it was entirely analogous; so much so, in fact, that I have a strong suspicion that at one time, the Provincial Library services, in Ontario at any rate, must have come to England to study the method.

One would like, on an occasion like this to discuss other aspects of a

coach tour of this kind, the impressions of Oxford and the industrial density of Slough, and many other observations, but these have a place of their own elsewhere. The outstanding reaction I have about the tour is that in this method, and through the excellent organisation of educational and social agencies which make it possible, lies the key to our understanding of each other and the possibility of exchanging ideas so that we may all improve our ways of working to build the healthy community.

ILYS BOOKER.

LIBERTY IN ADULT EDUCATION

A conference of Principals and staffs of European Folk High Schools, English Residential Colleges for Adults and other adult educators interested in the residential idea took place at Avoncroft College, Stoke Prior, from June 27th to July 4th, 1955. Representatives attended from Norway, Sweden, Denmark, Finland, Holland, Belgium, France, Switzerland, Austria and England.

Professor R. D. Waller, Professor of Adult Education at the University of Manchester, opened the conference with an address on the theme of the conference—*Liberty in Adult Education*. Professor Waller described freedom as the alpha and omega of adult education—its origin, condition and purpose. The purpose of adult education was the creation of free minds. Adult education cannot therefore be carried on under a despotism but only propaganda. Hitler destroyed the Folk High School tradition in Germany; Mussolini destroyed the People's University in Italy. Cultural activities went on in both countries but any free criticism of society was forbidden.

Mr G. H. L. Schouten, Director of the International Folk High School work in the Netherlands, described the Dutch Folk High Schools as intermediate between the Scandinavian schools and the English residential colleges. They laid stress on education for citizenship and had a great belief in the value of residence. They received considerable support from the State which inspected the work in order to ensure quality. State grants were not intended to restrict freedom, but to stimulate enterprise. Among dangers to be guarded against were lack of sensitiveness to the demands of minorities and also institutionalism—a gap between leaders and participants. Leaders should be objective, tolerant, ready to modify opinions in the face of evidence and willing to share responsibility. Their task was to teach individuals to think for themselves.

Dr. V. H. Pöttler, Principal of the Volksbildungsheim, St. Martin, Austria, who spoke in German, said that there was in Austria a division

between the educated and uneducated which it was the task of adult education to minimise. It was essential to start with people where they were and thus in rural areas to work from the culture of the soil to the culture of the soul. Originally adult education began in Austria after the first war but was overthrown by National Socialism. After the second war came the development of the idea of adult education as a training ground for democracy—a new conception for Austria. The movement aimed at the defence of individual personality, at respect for those with whom one disagrees, and at education for life rather than for knowledge. At present they were receiving very great help from the State with very little control. Unfortunately, now that Austria had recovered her independence, she would have to pay her own defence costs and might well have less to spend on adult education.

Mr. Helmer Ternblad, Rektor of Vasterhaninge Folkhogskola, Sweden, said there were 86 Folk High Schools in Sweden, nearly half provided by County Councils, and the rest by various voluntary bodies. The Government granted financial support amounting to 40 per cent of total expenditure with very slight control which did not affect the prime ideas of the movement. The Folk High Schools must not be centres of propaganda, either religious or political. State inspection was carried out by a man who was at the same time Principal of a Folk High School. Weaknesses in Sweden were a tendency to institutionalism and a tendency for teachers to gravitate towards the larger schools. Their strength was a complete absence of conflict with the Government. Many Government officials, half the Members of Parliament and half the Members of the Cabinet had passed through the Folk High Schools.

Mr. I. J. Pitman, M.P. for Bath, deputizing for Mr. Denis Vosper, spoke on *The Relationship between Purposive and Academic Education*. He said that, except in the Grammar schools, there was in England a swing of the pendulum away from academic towards purposive education. Interest and achievement were closely connected and great progress was made through achievement. Today the main field of recruitment for adult education was probably in the purposive field. In adult education we must gain the interest of people whose academic inclinations were very small. We should seek to develop skills associated with:

- (i) feeling—for example, art and music
- (ii) co-operation—for example, football, folk dancing and drama
- (iii) utility—for example, woodwork and cookery.

Interest must be aroused by a deliberate explanation of purpose and this in turn can lead to academic interest. Mr. Pitman considered that adult education was ripe for a big surge forward in England.

Most of the proceedings were conducted in English but those who wished to ask questions or make contributions were encouraged to use their own languages if they wished, and translation to and from French

and German was expertly provided by Miss L. S. Haynes, Assistant Secretary of the National Institute of Adult Education.

Visits were made to Missenden Abbey, Bucks.; Ruskin College, Oxford; Westham House, Warwickshire; Fircroft College, Birmingham; Knuston Hall, Northants; and Wansfell College, Essex as well as to the Stratford Memorial Theatre, to Cambridge and to Worcester, Malvern, Hereford and the Welsh Marches. These visits supplemented for our Colleagues from overseas the picture gained in informal talks between sessions, on coaches and in the attractive rooms of Avoncroft College. Mr G. E. Gregg, Principal of the College, presided over the proceedings in the manner of a benevolently unobtrusive host and gave the meeting the happy atmosphere of a houseparty rather than an educational conference.

WILFRED DOWN.

SCANDINAVIAN ACHIEVEMENTS

The Unesco seminar on Scandinavian achievements in adult education, which was held during June, was an illustration of its own theme. Fruitful conference technique, even to turning most of the plenary sessions into useful ones, was a bonus not foreseen by the participants. The seminar lasted three weeks and began in Magleaaas Folk High School in Denmark, where the delegates, some forty from twelve North West European countries, heard and digested lectures on Scandinavia's history, social policy and education.

After four days, three parties were formed, each to spend a week touring one of the host countries, where they met educationists and students, farmers and librarians in their residential schools, centres and homes, and where they experienced for themselves the geographical and economic setting of adult education in this region. For the final stage, at Romerike Folk High School in Norway, the participants reunited for intense comparative and critical discussions on the lessons of Phase I and the observations of Phase II.

Perhaps the most striking impression made on the delegates, only a minority of whom had visited Scandinavia before, was of adult education's relative popularity, due not to its being skilfully 'put over' but to its springing organically from the economic, social, political and religious life of the people. We are used to rooting a lesson or a syllabus in the actual experience and current interests of students; the Scandinavians have enlarged this method macroscopically into a principle for the organisation of adult education as such. Their States—described as 'the providers of the sufficient atmosphere'—give financial and administrative aid on the embracing maxim that all voluntary bodies—whatever their colour or creed—are Responsible Bodies.

Except for the Lecturing Societies, the dominant forms of organisation in Denmark, Norway and Sweden are all ones from which we can learn: the residential colleges which totally separate education from social ambition; the Study Circles which enable anyone, whatever his academic aptitude, to join with others in a tutorless group for mutual improvement; or the Correspondence courses, catering not for individuals—stoical and pertinacious or getting fatally behind with their instalments—but for groups of students supporting each other's morale.

When the Scandinavians visit England in 1956, they will find an opposite but equally necessary achievement, the work of the Universities in adult education. This is the chief respect in which the Northern countries can learn from us: for fear of making it unpopular, they have not, on the whole, taken their popular education to the intellectual level of which it is obviously capable.

This regional seminar left the participants exhausted, not from the usual surfeit of obese phrases in smoky halls, but from the concentration of the travelling programme and the intensity of the discussions following it. Instead of producing resolutions and conclusions printed for all to see and for everyone to ignore, the delegates were subjected to an educational experience which it will take many months to assimilate, but which will perhaps act more efficiently in the end as a leaven. Certainly there can have been few international gatherings at which less energy was spent in cosmopolitan contredépôts. There is often nothing like travel for narrowing the mind, but the organising committee of this seminar, and its director Sven-Arne Stahre, the Swedish WEA's Director of Studies, by getting men and women from different countries to react to the same phenomena, were able to loosen a host of active workers in adult education from their parochialism.

BRIAN GROOMBRIDGE.

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REVIEWS

THE PATHOLOGY OF ADULT EDUCATION, *William Harvey Memorial Lecture delivered under the auspices of the Old Firecrofters' Association in Birmingham, March 24th, 1955*, by Eric Ashby.

The Harvey Memorial Lectures have had a distinguished list of lecturers. Seldom, however, can distinction and topicality have been combined so notably as in 1955, when the lecturer was Dr. Eric Ashby, Vice-Chancellor of the University of Belfast and lately Chairman of the now famous Ashby Committee on Adult Education. Topicality indeed could scarcely go further, for the lecture was given while the report of the Committee was still under consideration by the Minister of Education. Moreover, Dr. Ashby had recently given a series of talks for the Third Programme on universities which had aroused widespread interest for their liberal spirit and insight into problems. It was thus fair to hope that, in the circumstances, Dr. Ashby might have something of outstanding importance to say on adult education in general and on extra-mural work in particular.

It cannot be said that these hopes have been fulfilled. True, the title chosen—‘The Pathology of Adult Education’—gave warning that this was not to be a balanced survey, like the Ashby Report itself. But the scope is even narrower than the title suggests; it deals only with the two types of responsible body—the extra-mural departments of universities and the WEA—omitting Local Education Authorities, the Ministry of Education, and indeed, adult students, who all make their own rich contribution to the pathology of adult education. Nor is there anything very scientific about it; it is largely an exposition of Dr. Ashby’s likes and dislikes—especially his dislikes. These last derive from a number of assumptions which are never adequately justified or explained—in short, the report has a pathology of its own which is the most interesting thing about it and upon which I propose to concentrate in this review.

Dominant throughout is the prejudice in favour of something called ‘The Voluntary Spirit’; to that all else must give way. This spirit is—without explanation—identified with voluntary groups and associations. But surely the essence of voluntaryism is the right of the individual student to join or leave the class of his choice. Preserve that, and all is safe; lose it, and all is lost. The first concern of any responsible body is to provide and maintain the best possible programme of classes—with the help of voluntaryism where that will serve, without it where it will not. To put any consideration whatever above this programme of classes—as Dr. Ashby would have us do—is to betray the students, most of whom

care little for the declared objects of the voluntary bodies and nothing for 'The Spirit of Voluntaryism'.—(Only 41 per cent of the students in WEA classes are members of the WEA) but who care a great deal for the opportunity of study which the provision of a class affords. That insist as Dr. Ashby does on the claims of groups rather than those of the individual is the way all tyrannies start, whether of the right or of the left, and ill accords with his view that to preserve the individuality of man is the new purpose of adult education.

Then there is his bias against professionalism, which would have been remarkable in Lord Hawke. If the history of the Mechanics Institutes and the WEA proves anything it is on Dr. Ashby's own showing—that voluntaryism is not enough. It may serve in the pioneer stages, but professionalism must come in if progress is to be maintained. Here the post of the Vice-Chancellor in a modern university is a good parallel. Certainly the voluntary bodies have no illusions as to the limits of voluntary effort; if the WEA had more funds an increase in the number of professional tutors and organisers would be a first charge. It is not much good harking back to the 'golden days', when tutorial classes were taken by distinguished university tutors. A handful of classes by a handful of distinguished teachers, perhaps, but are there enough distinguished teachers for the 2,000 tutorial and sessional courses today? Are there distinguished teachers for every internal university course? What most undergraduates get throughout their university days—and what they have had since they were at a nursery school—is professionalised teaching at a high level of skill. Why should adult students expect to fare better, and why is amateurism so all important on this tiny sector of the Educational front?

If a personal note may be pardoned, the present reviewer is a little sorry that Dr. Ashby is wrong on this point—last winter he taught extra-mural classes as a professional which was, of course, Bad; during the summer he has acquired amateur status, so that when he takes a class next year it will be Good. It would have been interesting to try to sense the change.

Then there is the old tabu about the occupations of students, some of which (miners, etc.) are Good, and others Bad (curates, teachers, spinsters). This caste system exists in the minds of too many people, and has bedevilled adult education far too long. Its only merit is that it opens interesting lines of speculation. A way of escape presumably lies open to the Spinster—by marrying a Miner she can become a Working Class Housewife. But what if, though of Working Class origin, she were to marry a Curate? Would she not feel at the very altar the first tugs which would suck her into the vortex of gentility—this last a favourite phrase of Dr. Ashby's, whatever it may mean.

It is not surprising that he has very different attitudes to the two types of responsible body. The WEA is to have 'sympathetic but drastic treatment'—it must shake off its intellectual hypochondria, stop parading the

icons of fifty years ago, bury its dead, and rediscover a sense of purpose. And if it will not, what then? Nothing, presumably; being a voluntary body, 'it has the right to be energetic and enterprising; it equally has the right to be lethargic and dilatory'. It is to be offered in fact, the status of a Sacred Cow; it would do well to reflect that this brings dangers no less than privileges.

The extra-mural departments, staffed by professionals, and often efficient and confident are not calculated to engage Dr. Ashby's sympathies. Their besetting sin is 'intellectual arrogance'; one is reminded here of the complaints often raised against those of the clergy unaccommodating enough to take religion seriously. 'They arrogate to themselves' he says, 'moral responsibility for adult education in Britain.' But of course they do nothing of the kind. Their basis—to quote the University Grants Committee—is 'that the extra-mural work of a university should be regarded as a service rendered for the convenience of external bodies but as a necessary and integral part of its activities'. They try to fulfil this duty as best they may; that they are not unsuccessful is suggested by recognition, in the report of the Ashby Committee, that they bear the main burden and enjoy the main initiative in adult education today. One would have thought that for this they deserve praise, not criticism in a spirit as ungenerous as its language is intemperate.

There are several other features of the Report which make one doubt whether the pathologist has ever seen the patient. It is odd to find the WEA commended as a safeguard against the Welfare State, when it has done so much to create a climate of opinion which has made the Welfare State possible. It is odd to find the influence of universities suspect as likely to narrow the curriculum, and in particular to inhibit the growth of science, when it is they—and not the 'spirit of voluntaryism'—who have done so much in recent years to expand it, and above all in science. Strangest of all is Dr. Ashby's nightmare vision of 'Directors deploying their forces through the English countryside . . . district organisers calling on mill-hands in the remotest dales of Yorkshire with the regularity of the man who collects the rent. It would all be so much more efficient than it is now'. It would indeed, but it is pretty far distant. One of the largest extra-mural departments in the country has 23 full-time tutors—the staff of a modest primary school—at work in a region with a population of $3\frac{1}{2}$ millions, and a programme of 400 classes and 9,000 students in each year. If the worst danger of this dangerous century is that Adult Education will ever be staffed on a scale to function efficiently we can all sleep at night. In the meantime why should extra-mural directors not deploy their forces through the countryside—heaven knows, they are scanty enough. What does Dr. Ashby think they will do—spoil fox-hunting?

Well, it is all very sad. One really does wish Dr. Ashby would read the talks on universities given by the Vice-Chancellor of Belfast. Were

he to do so and to ask how the principles and ideals there set out might be applied to extra-mural work, he would, I suggest, reach something very like the practice of those extra-mural departments of which he most strongly disapproves.

This review—like Dr. Ashby's lecture—has been largely critical, but it would be wrong to end on that note. We would all rather remember him for the help he and his Committee gave to adult education at a critical moment, than for this rather unhappy little lecture, which can of itself only qualify for that most succinct and final of pathological reports—*corruptio optimi pessima*.

D. R. DUDLEY.

THE STRUCTURE OF ENGLISH EDUCATION by *Roger Armfelt*. (Cohen & West, 207 pp., 12s. 6d.)

THE FORGE—THE HISTORY OF GOLDSMITHS' COLLEGE. Ed. *Dorothy Dymond*. (Methuen, 158 pp., 21s.)

TRAINING IN HOME MANAGEMENT, by *Margaret Weddell*. (Routledge & Kegan Paul, 198 pp., 12s. 6d.)

SELF PORTRAIT OF YOUTH by *G. W. Jordan and E. M. Fisher*. (Heinemann, 176 pp., 12s. 6d.)

Taken together these four books are a progression from the general to the particular. Mr. Armfelt has written an intelligible and student-useful account of English Education and if he or she is not in the foreground, the person to be educated is at any rate assumed. It is no small feat to have got most things in, by mention at least, in 200 pp., but it inevitably means that this is a picture with little light and shade.

In *The Forge* the colours are stronger. Here is an institution that denies all the categories both in its history and in its current practice. A voluntary but secular foundation that is at the same time a constituent element of London University and a LCC aided evening institution, is an anomaly calculated to exasperate the constitutionally minded. The varied activities of Teacher Training, Art instruction and Adult Evening Classes, although conducted in an atmosphere of amity and mutual interest, do not hang together well enough to make a coherent book. It throws some revealing light on the shifts and changes of official policy in the last half-century but its warmest admirers will certainly be the old 'Smiths to whom it is primarily, one supposes, addressed. A comparison with J. F. C. Harrison's recently published history of the Working Men's College brings out at once the advantages of single authorship for such works, however skilful and affectionate the editing of a composite volume may be.

Training in Home Management is also in part a composite that finds space for discussion of the work of voluntary bodies as well as of schools

and technical colleges. The single theme is a more effective connecting link than the single institution and the theme itself is treated with a breadth and humanity that gives the whole book a quality all too rare in the more specialised fields of educational writing. There is no danger here of submerging the student's personality in the minutiae of administration or method although the requisite facts are succinctly and conveniently assembled.

With Mr. Jordan and Miss Fisher we reach the border lands—perhaps bad lands would be more expressive—of contemporary education, in which the individual adolescent is the central figure in a never wholly stabilised community. Here are the young people, the subjects of the legal draughtsman's skill and the administrator's nice accounting, but although the 'Grosvenor' owes its existence as a Recreational Evening Institute to the London County Council and also inhabits Westminster, it seems a far cry from Parliament and County Hall alike.

The strength of this account of many years' work with young people is that it is drawn from full-time working experience. The authors are not looking in from another world: they inhabit it and apparently intend to go on doing so. They accept the lives of their members as they are, the sad and the sordid parts no less than the gaiety and the exuberance.

As a result they have a lead to offer to all who are concerned with the obvious wastage of our present secondary education and it is very much to be hoped that this book will find its way into both education offices and training colleges. The problems of adolescent development, like most other educational problems would, of course, be easier to solve if we had any formula for producing people, like the authors, whose charity augments as their illusions decline.

E.M.H.

THE LAWS OF NATURE, by R. E. Peierls. (George Allen & Unwin, 21s.)

FRONTIERS OF ASTRONOMY, by Fred Hoyle. (Heinemann, 25s.)

A BRIEF TEXT ON ASTRONOMY, by Skilling and Richardson. (Henry Holt & Co., published in Great Britain by Chapman & Hall, 32s.)

A common feature of these three books is that their authors are attempting to present the subject matter in a way which can be understood by those who have little or no previous knowledge of science. Much is made of this point in the publishers' blurbs—the word 'popular' being used with some monotony in the blurb for *Frontiers of Astronomy*, presumably to attract readers who know but little science. This word does not help in persuading scientists to undertake the sort of book which is so much needed for adult classes. It is widely taken to indicate some-

thing a little shoddy, superficial and not worthy of academic attention. Some science writing is bound to be in this class but there is danger of books being condemned unread because of this label and, even more important, the task of writing avoided because of the stigma. The best books of this type demand as much of the reader as do the best general books in other subjects. In the scientific education of the layman much depends on a clear understanding of what it is hoped to achieve. A worthy aim would appear to be some understanding of science, a matter which involves the acquisition of a selection of the essential raw materials of science—facts; facts cannot be selected without a clear view of the purpose for which they are to be used.

Professor Peierls believes that some understanding of science is best achieved through the study of established principles. He hopes that '*The Laws of Nature*' will 'show some readers who have never been introduced to science a little of the aims, the methods and the conclusions of the scientist'. He feels that, if an attempt is made to introduce the humanist to science through the history or philosophy of science, this is bound to fail through lack of understanding of these principles. Examples could be given from experience in adult education which would support this view. In this book he selects and seeks to explain the most important findings in physics. This is surely very relevant to our present needs. Courses in physics, except for trained or partly trained physicists are very few, and a guide to what can and should be done is welcome. *The Laws of Nature* should prove a fruitful source of ideas of approach for any tutor contemplating conducting a course in physics and his students should find a study of the book most rewarding. It is not, nor could it be, an easy book; each page required close attention and often help from a tutor. It has the important advantage of being meaningful as a whole and gains much from being written with an express and limited purpose.

Frontiers of Astronomy, dealing with the growing points of a subject which can appeal strongly to the imagination, is easier to read. Mr Hoyle's gift for clear exposition carries the reader with him—at times rather breathlessly. He tells us that the main theme of the book is 'to write coincidence and chance out of the play'. In astronomy there is still more speculation and hypothesis than established principle. The danger of a book such as this, when considered as a contribution to scientific education, is that the reader may accept hypothesis as fact, or indulge in unfounded preference for ideas. Fortunately Mr Hoyle does not neglect the background; he pauses often and successfully to inform, as in the chapters describing the four revolutions in physics and the applications of physics. Again it seems that the value of this exciting book would be enhanced if a tutor could guide and discuss with the reader. The book should not be confined to the reading list for courses in Astronomy; it could well find a place in a variety of courses in physical science.

Compared with the other books of *Brief Text on Astronomy* seems solid and uninspiring. Packed with facts and written in a staccato style it is doubtful whether it will appeal to the adult student. Writing science for those who do not intend to practise as scientists demands an approach which is very different from that of the traditional textbook. The great need is for more books written by scientists who are prepared to take the very considerable trouble to follow Professor Peierls and Mr Hoyle in undertaking the special task of explaining their aims, methods and conclusions in language comprehensible to laymen.

D.V.

WITHOUT COMMENT

The following are recent titles in two well-known series of publications and a few incidentals likely to be of interest to adult students:

THE CIVIL SERVICE IN BRITAIN, by G. A. Campbell.

THE ARABS, by Edward Atiyah.

PRELUDER TO MATHEMATICS, by W. W. Sawyer.

ROBERT FROST, *Self-selected Poems* (*The Penguin Poets*).

DANTE, THE DIVINE COMEDY. II PURGATORY. Translated by Dorothy L. Sayers. (Penguin Books—Prices 2s. 6d.—3s. 6d.)

ORIGIN AND DISTRIBUTION OF THE BRITISH FLORA, by J. R. Matthews.

THE LAW OF CIVIL INJURIES, by Hamish R. Gray.

PRIVATE INTERNATIONAL LAW, by J. A. C. Thomas. (Hutchinson's University Library, 8s. 6d.)

SICKERT *World's Masters—New Series.*

REMBRANDT Editor: Anthony Bertram. (The Studio Ltd. 3s. od.)

ENGLISH RADICALISM 1762-1785, by S. Maccoby. (George Allen & Unwin 45s.)

LORENZO DEI MEDICI AND RENAISSANCE ITALY, by C. M. Ady. (Teach Yourself History—English Universities Press, 7s. 6d.)

SIX MEDIAEVAL MEN AND WOMEN, by H. S. Bennett. (Cambridge University Press, 15s.)

PRINTING FOR PLEASURE, by John Ryder. (Phoenix House Ltd., 9s. 6d.)

PAMPHLETS AND REPORTS

To all those who know that *their* pamphlet or report is just as important as those here mentioned, we can only say 'next quarter' or 'next year'.

First, three *Annual Reports*: those of the NATIONAL FEDERATION OF WOMEN'S INSTITUTES and of the NATIONAL UNION OF TOWNSWOMEN'S GUILDS for 1954 because they are full of evidence of vitality and good work done, and remain a standing challenge to superior males. And as evidence that men and women do serve good ends in harmony, the *Year Book 1955* of the LYMPHINGTON COMMUNITY ASSOCIATION—readable, reliable and realistic, attractive to local advertisers and daring enough to retail at 9d. per copy.

Second, some old acquaintances among the regular journals: *Scottish Adult Education No. 13*, stamped by the personality of its Editor, Mr W. D. Ritchie, determined to give a true Scottish value for its absurd price of 6d. (2s. for three issues annually, post free) from OLD ACADEMY HOUSE, GALASHIELS; *Making Music*, also three times a year (5s. annually from RURAL MUSIC SCHOOLS ASSOCIATION, LITTLE BENSLOW HILLS, HITCHIN), still the most attractively produced journal of its kind and surely indispensable to everyone concerned with spreading the practice and enjoyment of music; *Overseas Education* (HMSO for the Colonial Office, quarterly 8s. per annum) is always sensible and the April 1955 issue is notable for the contributions, following the Unesco General Conference at Montevideo, by the Journal's editor, Mr W. E. F. Ward: the most sensible writing about Unesco that we have seen.

And *Foreman*, a journal new to us, although this is the third issue, an imaginative production of the INDUSTRIAL WELFARE SOCIETY, 48 Bryanston Square, W.1 (2s.), 'devoted to improving the man and the job' and calculated to help discussion in industrial relations courses, even if it is not precisely intended for that purpose.

Co-operative College Papers No. 2—Co-operative Democracy by J. A. Banks and G. N. Ostergaard is well worth its price of 1s., both for its subject matter and as an example of applied sociological research. It can be obtained from STAMFORD HALL, LOUGHBOROUGH.

Finally, a selection from the American post-bag: *The Annual Report 1953-54 of The Fund for Adult Education* with its picture, incredible to the British eye, of very large sums of money to irrigate the droughty places of adult education; and from the CENTER FOR THE STUDY OF LIBERAL EDUCATION FOR ADULTS, 940 E. 58TH STREET, CHICAGO, 37, one of the beneficiaries of the Fund, further copies of *Notes and Essays* (Nos. 10 and 11). The Center's productions are increasingly useful and challenging and it is worthwhile being on their mailing list.

As a final extra, a reminder that these and many more are available for reference at 35 Queen Anne Street, London, W.1, and can be borrowed if, as we frequently do, we have duplicates.

ADULT EDUCATION

ADULT EDUCATION is intended to be both a record of activities and an open forum for the discussion of all matters, however controversial, relating to Adult Education. It should be understood that the Institute is not committed in any way by statements or articles appearing in the Journal and signed by the names or initials of contributors.

NOTES OF THE QUARTER

In the incessant debate about ends and means in education and the translation of that debate into workable priorities and practice, certain issues are crystallising at the present time. A school building programme to cope with the bulge to the end of secondary school life and to remedy the worst offences against modern standards is now taken for granted. Three issues on which interest and pressure are converging are: reduction in the size of classes, particularly for infants, extended teacher training and provision for county colleges. No one expects any of these developments to occur over-night, but they are now on this side of the horizon of expectations rather than on the other.

None of them is unimportant for adult education: so long as there are obvious insufficiencies in the education of children, adult education will be unduly concerned with repairs and renovations rather than with a special contribution to the creative instincts and maturing experience of adult people. Clearly, however, the increasingly insistent demand for something to be done soon about 'County Colleges' comes nearest to our own pre-occupations, and it may be worth examining the issue more closely.

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In our last issue, the Enquiry Committee that produced *Liberal Education in a Technical Age* was taken to task by Mr W. D. Ritchie for failing to make a clear enough distinction between 'Adolescent' and 'Adult' needs, and for displaying inadequate enthusiasm for the early development of County Colleges. My recollection is that the Committee was probably more agreed on the need for action on the lines Mr Ritchie indicated than on any other issue—so much so, indeed, that in its report it may have taken the matter too much for granted.

It is quite certain that in discussion of the Report at the Institute

Conference, delegates reinforced Mr Ritchie's views in almost peremptory terms. Now we have the long-awaited report from the working-parties set up in 1952 by King George's Jubilee Trust* with the same insistence on the need 'to increase provision for the further education of boys and girls between the ages of 15 and 18 by the introduction of county colleges where appropriate'.

There has recently been a hint in the Minister's speeches that raising the school-leaving age to 16 might take priority over the establishment of County Colleges. If that is at all the official view, it is pretty clearly at variance with a widespread opinion elsewhere—accepting, as in practical terms we must, that we cannot have both at once!

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But having got so far, what do we mean by 'County Colleges'? Are we envisaging a new building programme to house up to half-a-million young people each day in specially constructed buildings? On anything like the scale of provision envisaged ten years ago, the capital cost of such a programme might be in excess of £200,000,000. This is not perhaps impossible or indeed unreasonable over a period of years, but it is not a serious proposition if we are looking for an appointed day for compulsory continued education not later than the early 1960's. Even given buildings and the twenty-five thousand requisite teachers, how do we propose to employ them? Is the model to be found in the Ministry's ten year old pamphlet? In the secondary modern, or secondary technical school? In works schools and industrial training? In experience gathered from voluntary day-release classes often inextricably entwined with the work of major technical colleges? In residential courses for young workers? In vocational evening institutes as they exist in the North-West or recreational institutes trying to find a starting point with the 'unclubbable' in Central London?

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I ask none of these questions from lack of conviction about the importance of action. I ask them in the hope that we shall, without more ado, formulate in sharp terms the much longer and more formidable list of questions which have to be answered before we can use the rising tide of concern to generate the necessary power to drive the administrative machine.

* *Citizens of Tomorrow*. Published by Odham's Press, on behalf of the Council of King George's Jubilee Trust (3s.).

My own contacts and discussions lead me to believe that we should beware of the term 'County College' except as a convenient short-hand to describe the need for continuing educational experience between the minimum age of school leaving and the onset of adult responsibilities which, for many boys at least, begin with call-up for national service. While we have been talking, much has been happening. The most vigorous and alert young people are, as always, already continuing their education and training—in sixth forms and full-time further education, but also in evening classes, apprentice training and by correspondence. A College of Further Education here and a Community College, there: a secondary modern school with an FE Wing or a Works Training Centre—any or all of these may offer guidance on the varying provision which, imaginatively guided and aided, could be welded into a national provision for continued education sooner than most of us dare to hope.

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What, it may be asked, has this to do with 'Adult Education'? There are, I think, two answers of importance: first, that adolescent education must look forward to adult life and not backward to the school; and secondly, that the traditional concern of adult education with values rather than with certificates has led to concepts and methods of teaching which are wholly relevant to the County College stage. When we have examined all that is examinable and certified all that is certifiable in relation to working life, all young people still need help and guidance in the exercise of the choices which are thrust upon them and to fulfil the functions of their common humanity. The intricacies of Preliminary Craft, Preliminary Technical and Preliminary National Certificate Courses discussed in a most successful Lancashire week-end course for Evening Institute Principals, recently, spot-lighted the inadequacy of syllabus-bound instruction for young people who have already been subjected to a double or perhaps triple academic screening. But the fact also emerged that English can be taught in ways capable of capturing imagination: that young people who will never obtain a certificate worth the administrative trouble of its award can be helped to take pride in their job.

The standing of the King George Jubilee Trust and of the individual members of its working parties, guarantee serious consideration of its recommendations in principle. The task now is to collate the relevant experience that will make possible the translation of principles into practice with the least possible delay.

THOMAS JONES

ADULT Education was a major interest in the rich life of Dr Thomas Jones. It stemmed from his Nonconformity. He was brought up in a prosperous industrial district where the Nonconformist churches in particular were centres of cultural activity. There he learned to appreciate the great theological disputations; he listened to fine sermons and he himself at one stage intended to prepare himself for the Christian ministry. In the course of his University education at Aberystwyth, Glasgow and London, his interests broadened in more senses than one. In particular he felt the need for expanding the range of influence, not only of the churches, but of the universities and trade unions, and he conceived of adult education as the means to enable them to achieve greater relevance in the social life of the times. He told the Rhymney miners, whom he addressed in 1904, that they should put their emphasis not only on wages, but on character and education; he urged them to persuade the University College in Cardiff to co-operate with the local authority in establishing six centres of adult education in their valley. In 1909 he spoke to the Quarrymen's Union of North Wales at their May Day celebrations and urged them to ask the University College in Bangor to undertake the kind of enterprise that had sent R. H. Tawney to Wrexham in 1908. The quarrymen responded more effectively than the miners, because in 1910 J. F. Rees—now Sir Frederick—was sent by Bangor to Blaenau Ffestiniog to conduct the first tutorial class. In the same year he became the Treasurer of the WEA in Wales, for he had already left University teaching for the Civil Service and was the Secretary of the Welsh National Insurance Commission, later to become the Welsh Board of Health.

After his translation to the Cabinet Office in London Dr Thomas Jones kept in touch with Welsh affairs and, when the Royal Commission on University Education in Wales reported, in 1918, and an honourable position was accorded to a recommendation favouring the establishment of a University Extension Board, with Extra-Mural Departments in the University Colleges of the University of Wales, that fact was not unconnected with the personal influence which Tom Jones brought to bear upon his friend, Lord Haldane.

In 1926, when he was more than normally preoccupied with affairs

of State, Tom Jones could forget the troubles of the General Strike to buy a house in North Wales for the purposes of a residential college for adult education—this is now Coleg Harlech, and until 1946 he was its dynamic Chairman; at the time of his death he was its President. He found it a private house and left it an impressive institution with additions of dormitories, dining rooms, a fine library and a Warden's residence. Without his vision and drive these could not have been achieved.

In the '30s he was heavily preoccupied with the affairs of the Distressed Areas, particularly in South Wales, although he was far from unmindful of the plight of the North East of England and Southern Scotland. Today there are several educational settlements and many community centres in these parts. Those in South Wales owe a direct debt to him. He found time to assist them in the collection of funds and in the appointment of staff, and visited them with his refreshing presence many times in the course of those difficult years.

When war broke out, Tom Jones was the key man in the establishment of CEMA, now the Arts Council, a fact which has been generously acknowledged in *The Times* by Sir William Emrys Williams, Director General of the Council, whom he assisted in many of his enterprises when Sir Emrys was Secretary of the British Institute of Adult Education.

There are few leaders of Adult Education with such a creative record. One reason for it, perhaps, was that he attended few conferences. He was not a stickler for procedures. His technique was to see a need, gather the right people around him, take the measure of the problem, see that the resources were forthcoming, bring concentrated influence upon the centres of power, and act. He was thus able to achieve much in a short time. He believed that the whole process of intricate consultations with which administrative procedures are encompassed stifled the creative act; he preferred to present *faits accomplis* and to leave it to others to find ways and means of assimilating the new creations into the old order.

It is hardly necessary to add that 'T.J.', as he was affectionately known, was a man of wide culture and extraordinary charm, and a good man.

ADULT EDUCATION ACCORDING TO WOMEN: AN INTIMATE HISTORY

by *E. Malcolm Forth*

lately Principal of Stoke Newington Women's Institute

IT is the winter season, and the evening classes have recommenced. Some of us, who have been at this work for nearly half-a-century, look at the latest poster—THE LONDONER'S OPPORTUNITY—and think back over the history of this distinctive feature of London life.

The County of London education authority is proud of its further education organisation, which it believes to be unique, but it is doubtful if, even now, with so much publicity, the Londoners themselves fully realise the extent and scope of their opportunity.

Even some of the people engaged in this work know little of its history. The good inspectress who asked me, in connection with a 'general inspection' of my institute in Stoke Newington, to write its history, thought that evening institutes dated only from 1913. This although she had herself been a Principal. The institutes were re-organised in that year, it is true, but their beginnings were far older.

I speak now of the humbler (although I don't like the adjective!) types of institutes, those with the lowest fees, the men's institutes, the women's institutes, and the recreational institutes. Before the re-organisation these were all called 'general', and admitted both sexes. One or two 'general' institutes still remain in the County.

'Technicals,' literary institutes, art schools, and colleges of commerce belong to a somewhat higher category, and charge higher fees.

My interest is chiefly in the women's institutes, which in these days include quite a number of men in their classes. I have heard that the men's institutes also admit a few women to *their* classes, but how many, I would not like to conjecture!

'Your log-book will help you,' the inspectress had said, when we were planning this history of my institute, and was very surprised when I answered that 'Yes! the first entry was made in 1885!' These fat, old-fashioned-looking books are, or were, part of the equipment of every institute, and could, if examined, reveal some interesting details. As in the log-book of a ship, the 'captain', the head of the institute, was supposed to record any outstanding events.

Members of the public still insist on calling their institutes 'night schools', and the idea still prevails in a few minds that they are for young people only. It is true that they began for young people only, as this history will presently reveal, but today the student population is mainly adult. There is no age limit between that of school-leaving and that of ninety or upwards! In my own institute an old gentleman of eighty-six attended the old-time dancing class, and we had students over eighty in the dressmaking classes.

During the war I had a senior women's afternoon branch, attended by women of any age from thirty to seventy. I remember that one gallant creature of sixty-three broke her collar-bone while amusing herself on the balancing forms, which she should not have been doing without her instructress. When I visited her in hospital she was, although unable to use her arms, demonstrating to her fellow patients 'keep-fit' movements with her legs. Her collar-bone took some time to set satisfactorily, but eight weeks or so later, when visiting the senior women's swimming class at Hackney Baths, whom should I see in the water but this student!

'What,' I said, 'are you doing there, Hannah Bruin?'

'Oh!' she gaily replied, 'I was discharged from hospital this morning. I can't lift my arm above the shoulder, but I can do the swimming strokes. So I thought I'd come to class, and have a swim!' Several of these students learned to dive, and to dive well, when they were over sixty.

How, then, did this movement for popular adult education begin? We should remember the School Board for London with kindness, as the Chinese say, whenever we see the initials of its name on some of the old school buildings remaining to us.

The original members of the Board appear to have been, in the main, public-spirited citizens, God-fearing people (the adjective was not then out of fashion) inspired by Victorian philanthropy. The portrait of their first chairman, Lord Lawrence, shows a fine handsome Victorian head, somewhat long-haired, in the fashion of those days, and looking out upon the world with intense keen eyes. He had been Viceroy of India, and was a man of high character and great administrative ability.

The Board seem to have somewhat over-estimated the thirst for learning in the young when they planned the first evening continuation schools in 1872. The mistake had been made, by the Education Code of that year, of specifying the age of eighteen years as the

maximum for admission to either day or evening schools. It was then as it is now, and as we have found it in the years between—'released' from school at whatever age was lawful (in those days thirteen years), young people had no immediate desire for further learning and its necessary discipline. It is *after* the age of eighteen that the wish for more knowledge is felt and manifests itself. So the evening schools, when a roll of 40, with a minimum attendance of 20, was necessary for survival, petered out for lack of sufficient attendance, and in 1875 they ceased to exist.

Only for a time, however, for in 1882, probably as a result of the Board's work in the day-schools, there were several thousand young people in London who were beginning to feel that they wanted to know and learn more.

So in 1882 the Evening Continuation Schools were re-opened, and in that year about 9,000 students were enrolled. The subjects they studied were the same as those taught in the day-schools, and although classes in modern languages and science were also to be found, these subjects were considered adventurous, and the School Board would take no responsibility for them.

For people who had been working all day—and the hours of work were longer in those days than they are now—this curriculum was dull and uninspiring, and the evening schools showed signs of petering out again, until in 1885, the Recreative Evening Schools Association came to the rescue. The members of this Association realised that a little brightness, a lighter touch, was needed to attract workers to educative efforts at the end of the day, especially in the rather drab surroundings which were developing in London's inner suburbs. To the three R's, were added, still without expense to the Board, classes in musical drill, vocal music, lantern lectures, wood carving, clay modelling and cookery. Yes! cookery was considered a recreational subject!

This gave a new impetus to the evening classes, and this recreative atmosphere has continued to be necessary in our 'non-vocational' institutes to this day. Students who come into our men's and women's institutes, desire to learn, but they want to learn as a recreation, in a friendly atmosphere, as a relief and solace after their day's work. Many people, young and not-so-young, who have come, perhaps, from outside London to work, live alone in lodgings, or in hostels, and they welcome the company, the friendliness, the busy pleasure of working among fellow students in an evening institute.

Now let us return to my log-book, that of Stoke Newington Women's Evening Institute, in which the first entry was made on the founding of this evening school in 1885, since when its history has continued without a break, and is still being added to in this year of grace, 1955. We have here a complete picture of the development of a women's institute, London variety.

Stoke Newington was then very different from what it is now. My canteen attendant, who was over seventy, and was born there, told me that she remembered ladies in their carriages shopping in Stoke Newington Church Street. This old street was then the pleasant, curving, countrified 18th century thoroughfare which it is not today, although traces of those more gracious times can still be discerned by those who know how to look. A row of Queen Anne houses occupied the site of the present Town Hall, and are still regretted by older residents, although said by others to have been in a decrepit state and due for destruction. The Lord Mayor of London lived in Woodberry Down, and an old shoemaker, who had a shop in Church Street when he was younger, often told me how he could hear the tinkle of harness in the mornings, when the coachmen were busy in the stables of the local private houses. In those days open country was only a little way beyond the top of Stamford Hill.

When I arrived in Stoke Newington in 1940, to take up my duties as Principal of the Women's Institute, I was not very pleased with the general appearance of my surroundings, but I had my interest stimulated, and later felt it sustained, by the remarks of a lady of eighty whom I met in Cornwall. 'Oh! Stoke Newington used to be lovely!' she said, 'I was born and brought up in Farleigh Road. Have you not seen the old village church and the mansion just behind it?'

It is true. The ghost of the village is still there, and during the last war, in my work with Town Hall, Church, and local residents, I felt that something of the village spirit still remained to be our strength and support: this will be found to be true, I think, of some of the other villages now absorbed by London town.

The first entry in the log-book is made in the delicate, spidery handwriting of the eighteen-eighties, most carefully. I never looked at it without imagining the lady in her bustled gown writing it: I hoped she was fashionable enough to wear a bustle.

It is dated October 2nd, 1885, and records that 'High Street Evening Classes opened on Monday, September the 28th. The principal teacher is Mary J. Wilkes, and the assistant Mrs. Annie Worth.'

The average for the week has been 41. The Clerk of the Evening Classes was present on Monday evening. A requisition for 30 pupils was received on Friday, September the 25th.' On October 9th we read that the average for that week was 45, and that the pupils were orderly and industrious. On October 23rd a record of sorrow (on the very first page of the book!) is made. The Assistant, Mrs Worth, lost her little son and was absent.

On October 16th, French was added to the curriculum. It was taught by a Mrs Palmer. No other subjects are mentioned. It is only farther on in the log-book that we discover that the subjects taught were 'Reading, Writing, Arithmetic, English, French, and Musical Drill.' The 'scholars' or 'pupils' are mentioned throughout in a strangely objective way. They have no human faces. They are well-behaved material for teaching. We are not even told what age and sex they are—and we feel very definitely that they belong to the 'lower orders'.

On the title page of the log-book is inscribed 'High Street Evening School, Stoke Newington, F. Department', and we deduce that 'F' stands for female. We also imagine that they are young people who, having left school at an earlier age than now, need the benefits of further education, thus provided for them by the School Board for London. Sometimes we hear of the 'classes', and the Responsible Teacher apparently marks the registers herself, for we read that in her absence they are marked by Mrs Worth. Then comes an entry which speaks of an increase of staff, and of Standard III under Miss Swift, and Standards IV and V under Miss Wilkin. The reader will note how the day-school pattern is closely followed.

This first Session 1885/86 pursues its satisfactory way. On December 4th the attendance is poor. Then on the 18th the classes are closed for three weeks Christmas vacation. They are reopened on January 11th, but the attendance continues very low, owing to the bad state of the roads, which reminds us that in those days the services of crossing-sweepers were necessary to sweep passages for pedestrians to cross without wading through the thick greasy mud which covered the roads in wet weather.

Occasionally the classes had visitors, local ladies and gentlemen with the right to come in to 'test' (fearsome thought!) and initial the registers. 'Messers' Pither and Elger come on February 19th, and on the previous Wednesday the classes had been dismissed early because of an anticipated riot in the neighbourhood. Of what the riot was to have been about, there is no hint at all.

Then someone thinks of a little pleasure for these anonymous pupils. A Mr Samuels arranges for their attendance at a concert on March 19th. This is 'in connection with the recreative classes', whatever these may have been, and it is held in the old Abney Chapel Hall. The Clerk of the Evening Classes, Dr Robert Cooke, hopes that it will be counted and registered as a class attendance.

The first Session of the school's existence draws to a successful close, for it finishes with an examination and a satisfactory report from Her Majesty's Inspectors, who say that 'this evening school is well taught, and the scholars have passed a satisfactory examination'. During the rest of the eighteen-eighties session follows successful session.

Thick fogs trouble them, and affect the attendance, even as they do in our own day, but more so in those more smoky times. In 1888 they have a whole week of fog, and on one night have to close. This entry reminded me that in my own time as Principal, I had the same experience, some time in the nineteen-forties, when I had to spend the night at the Institute, sleeping on the First Aid stretchers.

The log-book continues to record satisfactory reports, and that for 1889 is proudly signed by their great friend Dr Robert Cooke, Clerk of the Evening Classes, for it says that 'the teachers manage the girls with much skill, and the Musical Drill is very interesting and pleasing'. At last we are told that the students are Girls!

In 1889 they lose Dr Cooke, and when his name disappears from the pages of the book we feel a distinct sense of loss, for with his sympathetic and careful watching of the early growth of the classes, he has become a familiar friend.

Then we get to the 'nineties', and it is amusing to note that the reputation attributed to this decade for gaiety and aestheticism is reflected even in the old log-book, for the time-table is disturbed and disarranged quite a number of times to allow for lantern lectures on Venice, Florence, and Switzerland, given by Miss Gregory who at the end of the Session get a vote of thanks. They sing, they study botany, and they have a School Board Fête at the Crystal Palace.

An epidemic of influenza bothers them.

It is a *man* who teaches them musical drill, quite contrary to what is thought suitable in our own day.

The attendance increases in the early nineties, but only slowly, remaining for some time round about 100. The most remarkable note in our record at this time is the appearance of the name of the

Rev. Stewart Headlam. He comes for the first time on November 2nd, 1891, and sees a display of Musical Drill by the girls, 'in which', the book says, 'Mr Headlam was very delighted.' He comes again within a week, and thereafter is a frequent visitor.

How much the Evening Institutes owe to this grand personality we cannot estimate. I can see him still, with his handsome old face, his white hair, worn rather long in the Victorian style, and wearing his black velvet jacket, sitting a little apart at a committee room table in County Hall, his tea tray beside him.

In 1893 a more acrid note creeps into the record, for Her Majesty's Inspectors are not so easily pleased, and commence to find fault. One complains that 'the last year's report has not been entered in this book', and also criticises the marking of the registers. The instruction has been only fairly satisfactory, the presentation of the subjects is too experimental, and the knowledge of English is of meagre quality. Cookery is disallowed under some article in the Education Code, but later is restored to the curriculum.

Fortunately they have a little light relief, for presently the Rev. Stewart Headlam appears again, and presents a prize for shorthand to Ada Moore—the first time a student is mentioned by name.

Their troubles are not, however, over, for a Mr Grindrod, H.M.I. (Assistant), comes along and lives up to his name, for he is very severe and critical because the responsible Teacher is not always present at the Vocal Music class, as his predecessor had strongly recommended that she should be. This is too much for the responsible Teacher, now Mrs Davy, and she writes to the school managers to protest. Then a student has to be expelled—'Olive Penny, one of the students expelled for misbehaviour, constantly turning out the gas on the stairs and rudeness to her teacher'.

More light relief comes to them with Queen Victoria's Diamond Jubilee on June 23rd, 1897, for they have a holiday to celebrate it. So the nineteenth century draws successfully, as far as this small evening school is concerned, to its close. The roll is 350, and 'the work goes steadily on'.

The first of the three wars, which were to pass over this educational movement without destroying it, now comes upon them. It affects the numbers somewhat on one occasion, when students working in the City are unable to get home early because of a procession of the City Imperial Volunteers.

They have many visitors, including constantly the Rev. Stewart

Headlam. New classes are opened for Home Nursing and Swimming, and Cookery becomes more popular. In 1902 an outbreak of small-pox in the neighbourhood depletes the attendance, and in this same year the deferred coronation of King Edward VII deprives them of a holiday, which they get, however, later. The 'pupils', one is glad to see, have now grown in dignity, for they have become 'students', are alluded to as such, and are called 'Miss'.

The system of the payment of instructors appears to be much as now, except that people have to wait as much as eight weeks for their salaries. But nothing is said about this in the log-book!

The record becomes more and more animated. Then, on December 24th, 1903, there is a very interesting entry. In Enrolments Week, September 21st to 24th, 1903, 137 students are enrolled, *mostly adults*. In this same Session, on May 9th, 1904, there is another interesting and epoch-making entry—'received rubber stamp, London County Council'. A new era has begun.

In Session 1905/06 the grant was £91 10s. od., and 119 students, each paying a fee of 1s., enrolled in the next enrolment week, September 1906.

By 1910 the 'School' is beginning to take the shape with which we are familiar in Institutes today. The handwriting in the book has now quite changed its style, and the records become more and more untidy as the people who have to write them get more and more busy, until towards the end of the book it is quite disgraceful. It records fog, illness, ups and downs in attendance figures, and now quite long lists of names of students of all ages, successful in Health and Society of Arts examinations, also in music. The 'School' has now become an 'Institute', but continues, as always since 1885, to be an organisation for women and girls.

Then comes the re-organisation period of 1913, when Institutes were re-arranged into the categories with which we are familiar today. At Stoke Newington there is no great change in the faithful work done, but the roll has increased. In the Session 1913/14 it is 571, and the students hours made are 25,423. This is hailed as a record. And there is now the first intimation that Stoke Newington is becoming a Jewish quarter, for a class in Jewish cookery, under a Jewish teacher, is opened.

At the end of the first Session 1913/14 of the new order, London County Council inspector Miss Durham and Mr Beresford Ingram write in the log-book—'A very flourishing institute has been estab-

lished here. Large numbers have enrolled, chiefly of adult students. Attendance has been good. An excellent working and social side has been developed on sound and educational lines. The Responsible Mistress, who holds a sessional appointment, has worked very arduously and very ably to make her Institute successful, and high praise is due to her for a most satisfactory Session's work.'

These day-to-day details are of great interest to those of us who are still working, because we can compare them with modern custom, but for the general reader they become no doubt rather boring. Let me therefore summarise more briefly the remainder of the story of this typical Women's Institute with its unbroken history.

The 1914/18 war hardly disturbed it at all! It rather, as in the case of other London Institutes, added to its usefulness and success. The war is mentioned casually in the log-book as having given reason for many classes in First Aid and Boot-repairing. Zeppelin Raids in March, 1916, were rather a nuisance, and the by now Whole-time Head went away temporarily to do war-work as welfare supervisor in an armaments factory. She returned after four years.

Between the two wars the record is not so interesting, for the steady growth of the institute keeps the responsible people too busy to write much about it. Nevertheless, one or two entries engage our attention.

The Rev. Stewart Headlam visits again and again. His name recurs constantly, and he takes a special interest in the dramatic class. The Institute spreads itself, has branches and 'outside classes'. 'Stamford House Guardians' Home' has many classes, all organised from the institute. On April 21st, 1925, a millinery class opens at St. Mary's Stamford Hill, which is 'a home for mothers and their illegitimate babies'. This class does not continue for very long, because the home could not afford the fees. In any case, it seems a curious choice of subject in such a connection. It is interesting to note that in 1949/50 I re-opened classes at this Home for dressmaking and renovations—but now there was no more talk of illegitimate babies, only of 'unmarried mothers'.

The Institute was deeply affected by the influenza epidemic of 1927. The book says that 'many students are very ill', cannot return to class that session; some die or lose members of their families. Cookery instructors are difficult to obtain—cookery throughout this history has been a difficult subject to organise.

The character of the neighbourhood changes. Stoke Newington

becomes predominantly a Jewish quarter, and the large houses are let out in rooms and apartments. In Session 1931/32 the accommodation at High Street School is found to have become unsuitable, and a move to Church Street School, nearly opposite, is discussed. This finally takes place in Session 1932/33, and Church Street becomes the final home of the Main Institute.

For a few years Sessions tranquilly follow each other with the usual ups and downs, which through the years continue to have much the same causes. Then in Session 1938/39 signs of trouble begin to appear. September 1938, is the time of the first fears of another war, and of the digging of trenches on the neighbourhood's open spaces, hurriedly and at night by the light of naphtha flares. What these trenches were for is not clear, and I remember very vividly, myself, the strangeness of those days, as I passed through the rather dreary streets in my neighbouring area of Dalston, visiting classes, and hearing weird rumours of schools stored with celluloid shrouds and cardboard coffins. All institutes were seriously checked by the outbreak of war, but not for long. Heads and members of their staffs were occupied at first by the evacuation of mothers and children, and then by work in the rest centres, but presently the work of adult education re-asserted itself, first in the air-raid shelters and at weekends in the school buildings, then, as the air-raids over London ceased to be continuous, in the institutes all the week in the usual manner.

By then I had myself become Principal of Church Street Women's Institute, which had certainly not ceased to exist, but had very nearly done so as a result of war conditions. A small band of faithful members of the staff helped me to re-build—and words fail me to tell how faithful and unselfish workers in the evening institutes can be.

The handful of students that remained were mostly middle-aged or elderly, and I realised that new young life was necessary to the institute. So in the beginning of Session 1942/43 I seized the opportunity afforded by the war, and founded a Stoke Newington Company of the Girls' Training Corps. This Company, a hundred or more strong, paraded every Sunday at the institute, which was its headquarters, and met there for instructional classes during the week. I, as Commanding Officer, participated in all the Borough's war-time activities, and paraded with my brother-officers of the other pre-service units on all great occasions. By this means the institute was well linked with all the current doings, and generally brought

into the public eye, and the interest of all kinds of local leaders was attracted. This Company remained part of the institute's organisation until the end of the war.

The classes endured successfully through the successive bombings, the students becoming comparatively indifferent to explosions. I have seen the GTC standing to attention, on parade, have heard a sudden explosion quite near, and have observed that no one batted an eyelid.

The other students preferred to remain in their class-rooms at work, even when flying bombs approached and passed like express trains. I have, by daylight, heard an explosion and rushed up on the roof to see where in my area it had fallen, and at night have sustained the shock of a sudden deafening crash, which blew in the office curtains and burst open all the doors.

After the war I was able to settle to a steady building-up and expansion of the institute, and when I retired from my position as its Principal in August 1950, the enrolment number was 2,050, which compares very favourably with the enrolment in September 1885.

Since then Stoke Newington Women's Institute has continued to flourish under my successor, and this continuous history of seventy years is the microcosm of the popular movement for the continuative education of women in London.

Perhaps in conclusion some of my own personal reminiscences of work in the evening institutes may not come amiss, since I am one of the few who have lived entirely by and for this branch of adult education all my working days—and nights!

'Such a precarious life! How can you stand it!' my friends have often said to me. Depending as it does on attendance numbers it is indeed precarious, but not so much so as people imagine. It suits an adventurous and creative temperament, and an instructor who can 'keep her classes' is always treated with consideration. It is true that I was never able to be ill, or to stay away from a class, and this sometimes meant a struggle against odds; but I was happy in my work, with no time for any sort of hypochondria.

I can never be sufficiently grateful to the good Art Inspector of the London County Council who gave me my introduction to the head of an evening institute near my home in South London. It was a 'general' institute, a well run and happy place.

In 1908 I was a poor art student, unable, like so many of my kind, before and since, to attain economic independence. I can see him

now, the Responsible Master, as he was called in those old-fashioned days, regarding me gravely from his seat on the other side of a table.

'So you have never taught before,' he said, 'and you want to try your powers on my students, do you? . . . You look very young . . . Very well! There are three people enrolled so far for Drawing and Painting. If you can find more students for yourself, enough to add to those three to form a class, you are welcome to take it!' So I went out literally into the highways and byways to collect my students, and it seems to me that that is what I have been doing ever since.

On that first occasion I gathered some of the girls from a club in which I helped the Sisters of an Anglican convent once a week, and one or two other friends. The class commenced, and continued thereafter without a break. Since those days I have addressed Mothers' Union meetings; I have gone into a large confectionery factory, and, standing on a chair before six hundred lively girls seated at their mid-day meal, I have talked to them about arts and crafts, drawing their attention to the specimens of leather-work, glove-making, cane-work, etc., that I had with me. In the first 'World War' I went into a suburban infirmary transformed into a military hospital, and there, seated at a table in the middle of a ward, feeling very small, I demonstrated the mysteries of silver soldering to a crowd of convalescent soldiers, while sisters and nurses looked on.

This missionary work gives a great sense of joyful adventure. You never know what treasure you may find. Fine potential craftsmen were hidden in the groups which I addressed, and many of them found lasting pleasure in learning from me how to use their skill, some of it greater than my own. I have taught every kind of person of both sexes—nuns, soldiers, convalescents from tuberculosis, teachers, telephone operators, civil servants, housewives, working men and women belonging to the co-operative movement, suburban ladies of leisure, and so on.

It is interesting to compare the rates of pay in the early days with those now, for it well illustrates the changed value of money. In September 1908, I was paid 3s. 6d. for a lesson of two hours duration. Then, in January 1909, I was promoted to the rank of 'First Class Assistant' (whatever that may have meant) at 5s. for the same period, and I received my back pay from the previous September. Now, the lowest rate of payment for part-time instructors in evening institutes is 25s. This rate has been steadily increasing through the years. I

still have my original engagement form and the subsequent letter of promotion.

In adult education one thing leads to another. One Session in the early nineteen-twenties, I had in my crowded crafts class at Morden Terrace Women's Institute, Lewisham, a lady who was a member of that Church of England community of deaconesses known as the Greyladies. She was Chairman of the Borough of Lewisham Tuberculosis Care Committee, and she said to me one evening, 'Miss Forth, I do wish it were possible for us to have a class like this for our tuberculous patients. They come home from the sanatoria to sometimes rather restricted conditions. They are convalescent, but they are unfit for regular work. If we could have a class like this for them, meeting once a week, it would occupy them, and give them a renewed interest in life. Only I don't know how it could be arranged.'

'Quite easily!' I replied. 'If you have suitable accommodation at the clinic, and a sufficient number of prospective students, I am sure that our good Head here will apply for the recognition of such a class. What is more, if you can have it on a morning, I will teach it myself.'

The class was approved and started, but when the Council's administration realised that the students were 'infectious', I was asked to sign a paper declaring that if I contracted the disease I would make no claim on the Council. I signed quite willingly, and although a stipulation was made that all my students should be 'negative', I am afraid that neither I nor the splendid lady doctor who was then tuberculosis officer paid any heed to it.

The class was an immediate success, and I was so busy teaching my students, some of whom were 100 per cent tuberculosis pensioners from the 1914/18 war, that I did not pay much heed to the distinguished visitors of all kinds who came almost weekly to see what was being done in this pioneer class. It went on for years, and one has since wondered just how much influence this class, the others I soon started in the neighbouring boroughs of Greenwich and Deptford, and similar classes elsewhere, had on the organisation of 'occupational therapy' in the next decade.

LOCAL HISTORY IN ADULT EDUCATION

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IN the last Annual Report of the Universities Council for Adult Education (1953-54) History, with 684 classes out of a total of 3,994, appears in the leading place among subjects of study in Extra-Mural classes. Of the History courses 40 per cent were concerned with Local History, which thus was the subject for only 14 fewer classes than International Affairs. Although it is noted that one third of the Universities and Colleges have few classes in Local History, the general increase marks a significant trend in recent years which deserves some consideration, especially as reactions to it may vary sharply. Some have found this development disturbing and disdainful references to 'local gossip' are not unknown, whilst elsewhere secretaries and organisers may look too readily to Local History as a popular subject especially suitable for recruiting new members for an old class or for pioneering purposes. In part the present interest in Local History as in Archaeology with which it is often closely linked is due to some reaction from our concentration on world problems and social reconstruction in the immediate post-war years but a subject so deeply rooted in a familiar locality can hardly be called 'escapist'. Changes in everyday life in recent years have also had their influence: the renewed opportunities for personal travel and for exploring England; the spread of Television, although so far most influential in stimulating an interest in Archaeology, has begun to exploit the infinite possibilities of the English landscape and its historical buildings; and more generally the rapid tempo of social change during and since the war has almost paradoxically encouraged an interest in the history of places where, for instance, new building is obliterating the old landscape, or of features of English life as various as country houses, parish churches, canals and railways, whose future place in our society is uncertain. It may be recalled that the period of the Industrial Revolution was also a period of considerable activity in the study of Local History from which very many of our county and town histories date. Today amongst the great volume of topographical books of very uneven quality on English regions, counties and towns, there are some outstanding local histories, such as Dr W. G. Hoskins' 'Devon'. More particularly in the field of Adult Education the increase in the number of Resident

Tutors, many of whom have been drawn to the study of their particular locality, has been an important factor in the growth of courses in Local History. Finally, this interest has been fostered by various organisations, such as the network of local historical societies represented in the Standing Conference for Local History or branches of the Historical Association, with whom Responsible Bodies co-operate in the arrangement of courses.

The influence of such factors obviously varies very greatly in different parts of the country and indeed the essential nature of Local History makes it peculiarly difficult to discuss in general terms. In this article an attempt is made to summarise the potential advantages of Local History as a subject for study in adult classes and to discuss especially some of the particular teaching problems it raises because they largely determine the extent to which the opportunities of the subject are realised. It is mainly based on the writer's experience in an area of the North Midlands, which includes both industrial towns of varying sizes and rural villages and where Local History has only in recent years secured a significant place in the programmes of the Responsible Bodies.

In considering the suitability of Local History as a subject in Adult Education certain general claims may be made. Its primary advantage is that it is firmly based on the known and the familiar: 'The Past Around Us' and 'History on your Doorstep' are justifiable popular titles for introductory purposes. It deals with people and places to which the knowledge and experience of an adult class are intimately related. Their unique store of information about their locality can be the basis of a genuine working partnership with the tutor. Secondly, from the recognition that a class has this special contribution to make to a course various forms of individual or co-operative investigation of a wide range of local topics may be developed, which can usefully add to the known history of their locality. Such original work, however modest its character, is educationally very much more satisfying than the 'written work', sometimes extorted from students as a moral obligation or offered by them as a friendly gesture to the tutor. Thirdly, the very diversity of personal interests and backgrounds usually found in an adult class can be a positive advantage in studying Local History. Not only the special knowledge derived from different occupations and experiences but also personal hobbies and activities, such as photography, sketching or rambling, can be used most fruitfully in and out of class-meetings. It is worth emphasising that, con-

trary to the view sometimes expressed that Local History is a subject narrow in its scope, its content is extremely wide and its boundaries fluid. The student must, for instance, have an acquaintance with some elements of geology and geography, archaeology and architecture, law and technology, whilst the extent of his knowledge of the broad background of English History will condition his investigation of Local History. It follows that a course may be reinforced by visits from specialists who are prepared to view their subjects from the angle of a Local History group. In such contacts those organisers who see difficulties in finding subjects to follow a Local History course may find opportunities of exploring fresh interests. Within the field of History itself a local approach can often arouse interest in periods or topics that formerly seemed of relatively little account. This is especially noticeable with the numerous people, including History graduates, in adult classes, who have grown up with the Industrial Revolution and who may through a study of Local History find an unexpected interest in comparatively remote topics such as the English Settlement or the medieval Church. In this way Local History may contribute to a more balanced treatment of English History in Adult Education. Such considerations, fourthly, support the view that Local History has a proper place in the academic pattern of subjects. It should, however, be seen not merely as an introduction to historical or other studies but as a subject worthy of study for its intrinsic value and interest in Adult Education. The case for Local History as a proper study more generally in Universities was stated by H. P. R. Finbergh in his introductory lecture as Reader in English Local History at the University College of Leicester ('The Local Historian and his Theme', Department of Local History, Occasional Papers No. 1). 'I am quite sure,' he says, 'that to esteem local history only or chiefly for its propaedeutic value is to underestimate it, and that to treat it as introduction or a contribution to national history is to invert the true relationship between them. We may grant that the history of Meryton or Mellstock will help us to understand the history of Western Christendom: but it remains true that a study of the whole will do more to enlighten us about any single part than vice versa. In other words, when we are sufficiently familiar with the European past to read English history intelligently, and when we are thoroughly well grounded in the history of England: then, and not till then, can we begin to think of writing the history of Liverpool or Lydiard Millicent or Saffron Walden. Local History is not an

elementary study. It is one to which the amateur or the young student can, and often does, make a valuable contribution; but in its higher reaches it demands mature scholarship and a wide background of general culture.' Although Dr Finbergh was not immediately concerned with Adult Education, the views expressed in this lecture on the modern study of Local History demand attention from those concerned with its place and its treatment in extramural work.

With increased attention now being given in Universities both in teaching and in research to Local History and with strong educational arguments in its support, the subject seems to merit the more prominent place it has gained recently in extramural programmes. However there are peculiar difficulties in teaching Local History which can seriously limit the realisation of its educational possibilities and which may help to explain the comparative scarcity of courses in some regions. The very local character of the subject is the source of these teaching problems. A Staff Tutor cannot give the same course in the scattered centres of a University extramural area as he may do in subjects free from local variations, whilst suitable part-time tutors are often difficult to find in localities where courses are wanted. There is no text-book available for Local History and each course demands separate preparation involving considerable time in working through relevant local material and in getting to know the area on the ground. This preliminary activity will clearly be influenced by the tutor's previous experience in the region and by the scope of the course, for Local History may be defined in various ways as the titles of courses show. If, for instance, one takes Dr Finbergh's definition of the local historian's task—'to re-enact in his own mind, and to portray for his readers, the Origin, Growth, Decline, and Fall of a Local Community'—as a general guide, there remains the question as to how local is to be the community studied in a course? Is it to be mainly concentrated on a village or parish, a town or city, a county, a division of it or some other region? Courses in fact range from those devoted as fully as possible to a particular village to others on the margin of Local History dealing with the role of some regional grouping of counties in English History. Courses of the latter type or others surveying the place in history of a particular county, although not satisfying the normal demand for Local History, can be worthwhile in themselves but are more valuable as a basis for more detailed local studies. Lionel M. Munby, a Cambridge Staff Tutor, has described in a recent article ('Running a Local History Class', *The Amateur*

Historian, Vol. II, No. 1) how his normal approach is 'to attempt a general survey of the County's history from its first settlement to today, to refuse as a tutor to find out very much about the particular village or town'. In this introductory outline attention is focused on the growth of local government and on 'the changing pattern of economic and social life in village and town', whilst in the following years the main work of the class is devoted to the members' investigation of their own locality. There would probably be widespread agreement among tutors that a county of moderate size generally makes a convenient unit of study and provides a framework within which closer local studies may profitably be made. Many courses are therefore based on the history of a county with special reference to one locality, where it is frankly recognised that to varying degrees it is the proper task of the class itself to discover the details of its own village or town history. Tutors however will probably feel it necessary to look further into the history of the locality than Mr Munby suggests. Local History must be much concerned with details and the more familiar a tutor is with a locality and its past, the more readily can he guide further enquiries by the class. In some cases, for instance in industrial towns or even in villages on the county border, an approach based on the county as a unit will be less acceptable and the tutor will be obliged to dig more deeply into local material.

In another respect the teaching of Local History demands an abnormal amount of preparation, for in limiting—and deepening—the area studied the normal academic division of history into chronological periods comes to be disregarded. A tutor accustomed to specialise in one period of English History, perhaps most frequently in Adult Education of the 18th and 19th centuries, finds that a local history group recognises no such limitations and he must be prepared to go far outside 'his own period'. This may often be a refreshing experience but it may mean that the gain to his teaching is made at the expense of his own research. Closely associated with this problem is the question of the form to be taken by a Local History syllabus. A chronological treatment, perhaps beginning in prehistoric times and continuing towards the present day, though sometimes unfortunately fading away with the coming of factories and railways, is no doubt the most common. Local history groups often show a strong desire to 'begin at the beginning' and a keen interest in the origins of places and institutions but the disadvantage of this usual approach is that the course begins with the topics on which the tutor, like the

class, may be least well informed and which offer least opportunity for local investigations by a group without the qualifications of the archaeologist or medieval historian. Initially therefore the educational advantages of starting from the known are sacrificed and the activity of the class restricted. It would be interesting to see more courses beginning with the locality at present and working to uncover successive strata of its past. Such a method may help to impress upon a class that the history of their locality cannot be adequately covered in one session, which allows time only for an introductory survey or for a fuller study of some selected aspects or period. For the significance of local happenings to be appreciated they need to be related to their wider historical setting, the local elements interwoven with the national to produce a history rather than a chronicle.

Time also is needed if a class is to achieve what may be considered the most important aim of a course in Local History, that is, to learn how to explore the subject for themselves. A class brought together by a desire to know more about the locality in which they live will commonly be content to listen to well-presented and informed lectures on this subject. The tutor however must aim to do more than impart interesting information; he must seek to arouse in his students an urge to discover more and to help them to equip themselves for this purpose—how to look at buildings and the landscape generally from an historical viewpoint and how to find out more about particular topics from books, journals and especially documentary sources. As this is attempted students and tutor may most fully share the pleasures and excitement—as well as the frustrations—of the study of Local History.

It is noteworthy that the increase in the number of Local History courses has been accompanied by a greater stress on its active pursuit. The open-air, topographical aspects have been powerfully stimulated by the writings and broadcast talks of Dr W. G. Hoskins and others. In a well-known passage, A. L. Rowse writing in his book, 'The Use of History', on 'How to Teach Yourself History' says, 'What you need at the beginning is a pair of stout walking shoes, a pencil and a notebook; perhaps I should add a good county guide . . . and a map of the country, preferably a one-inch Ordnance Survey that gives you field footpaths and a wealth of things of interest, marks churches and historic buildings and ruins, wayside crosses and holy wells, prehistoric camps and dykes, the sites of battles. I am all in favour of the open-air approach to history: the most delightful and enjoyable,

the most 'imaginative and informative, and—what not everybody understands—the best training.' Visits and outdoor activities, involving the study of maps, clearly form an essential part of any Local History course and it is interesting to note how the strong interest in this and other subjects with an outdoor appeal is leading to a growing number of summer courses of varying forms. To the student of Local History the countryside offers an inexhaustible field of enquiry—most rewarding when studied in close combination with documents, when, as D. W. Humphreys says, you 'marry the muniments and the monuments'. ('Local History in School', Standing Conference for Local History.) Some introduction to the study of historical records, including some practical work on documentary sources, is highly desirable for a Local History class. Opportunities for such activities will vary enormously. Where classes regularly meet in Record Offices or Reference Libraries, some extremely interesting work is being done on their local documents. For other classes a visit to such centres to see a representative selection of records and to gain some idea of how they might discover more about their own locality from large manuscript collections should be made during the session. In their own class meetings some work can often be done on whatever material is available locally or on suitable facsimiles. Parish Records, for instance, can offer excellent material for a class, which may very profitably devote some meetings to such practical work and on other occasions spend an extra half-hour before or after the normal meeting times on their records. In such cases a group is seriously and actively discovering its own Local History. It can be very encouraging to see how initial difficulties with handwriting and spelling are overcome and how people, who may have been noticeably cool towards 'written work', will readily apply pen to paper when engaged upon tasks that seem both interesting and worthwhile. The past comes to life as a group makes direct contact with their ancestors and their local life two or three hundred years ago. On local records finally it is worth mentioning that they now include 19th century and even 20th century material, which although generally more plentiful and more readily comprehensible sometimes tends to be curiously neglected.

From this survey of some aspects of the position of Local History in Adult Education today it may be suggested that the increased number of courses represents a healthy development which can have considerable educational value. In estimating this in particular courses the activity of the group in exploring the past indoors and out of

doors, within the various limitations imposed by local circumstances, is the major factor to be considered. For the tutor this subject can have strong attractions but its variable character demands that his teaching programme should allow him time to make the most of each course. Upon the number of tutors qualified to teach Local History effectively depends the answer to the question how far the potential advantages of the subject are now being realised. For Universities, especially those with recognised regional responsibilities, the value of encouraging and assisting the study of Local History and other Local Studies through Extramural Departments is now being more fully appreciated.

THE BRITISH INSTITUTE OF RECORDED SOUND

AN EXPLANATION AND AN APPEAL*

by *Desmond Shawe-Taylor*

THREE is a glaring deficiency among our national institutions: Great Britain has no comprehensive and publicly accessible collection of gramophone records. The need for such a collection will be obvious to the great majority of readers, and one might have supposed that it would be obvious to any intelligent person who had given the matter a moment's thought; in general this is true, but there are some people, usually of an older generation, whose childhood experience of the primitive gramophone seems to prevent them from thinking of it as anything but a more or less superior toy. Such people would never dream of questioning the value of the British Museum Library, which receives by law a copy of every book and periodical published in Great Britain, and acquires everything of importance published elsewhere. But then the Library has been in existence for over two hundred years, and the first English book was printed by Caxton in 1477. Probably the lack of imagination of those who are unable to grasp the potentialities of the gramophone as an historical, artistic and scientific source is due to its comparative novelty.

If the art of reproducing sound had been invented, let us say, a hundred years earlier, its historical importance would be clear to all. We could listen to Dickens reading his own works; we could hear the voices of Shelley and Wordsworth, of Nelson and the Duke of Wellington. The musical consequences would be still more dazzling. Pianists could model their Beethoven and their Chopin on the styles of the composers themselves; violinists could match their skill against that of Paganini; singers could study the technique and the art of Rubini and Lablache, Pasta and Grisi and Jenny Lind. Perhaps, with luck, some small Viennese company might have left us an album of Schubert songs performed by Michael Vogl and the composer.

Another hundred years backward through musical time, and we could listen to Bach improvising at his organ, or Farinelli bewildering European society with the power and pathos of his male soprano. Innumerable problems of scholarship would be cleared up for ever—that is to say, they would never have arisen. But the gramophone, as

* Reprinted as adapted from *The Gramophone*, October 1955.

a contributor to musical history, is a bare fifty years old, and in consequence not one musician in a hundred has given a thought to its historical value. Every year, for example, records of Strauss and Elgar and Stravinsky conducting their own music have been vanishing from the catalogues simply because they are superseded by new and technically superior versions; which is all very natural and proper—provided that someone, somewhere, is ensuring that the composer's own reading and tempo are not lost to the world for ever. I cannot recall a single pronouncement on this subject by an eminent British musician, a single authoritative demand for the formation of a national library, even a passing expression of anxiety about the periodical and often arbitrary destruction of matrices. It was the amateurs, like Sir Compton Mackenzie, who first grasped the importance of the gramophone's primary role as a disseminator of musical experience; now it is again largely the amateurs who have shown themselves alive to its unique value as an historical source.

After some years of preliminary spade-work, the British Institute of Recorded Sound has been legally incorporated under the Presidency of Viscount Esher as a non-profit-making company limited by guarantee; it has been recognised by the Minister of Education and Inland Revenue as an educational charity, and has obtained from the Ministry of Works a 21-year lease of a large house, No. 38 Russell Square, ideally placed on the British Museum estate adjoining the North Entrance of the Museum. The signing of the lease was made possible by the generous encouragement of the Institute's Honorary Treasurer, that tireless benefactor of music Sir Robert Mayer; the cost of repair and conversion of the house for its special purpose was met from a grant made by the Charles Henry Foyle Trust of Birmingham, who also paid for much of the equipment. The Arts Council have also given a limited measure of financial support—more, unhappily, is not within their means—and have shown their faith in the Institute's future by transferring to it their own circulating library, to be known in future, as the Central Gramophone Library, which is available to gramophone and music societies, hospitals and other organisations. This circulating library, though housed in the Institute's premises, will be kept entirely separate from the permanent collection. Already, although there has been no public appeal for records, the total number in the Institute's possession is about 15,000, including the entire collection of the Central Music Library, which that body has generously transferred. 15,000 records may seem a

large number to the average private collector, but it must be multiplied many times if the Institute is to become a national collection in anything but name.

Fortunately lack of space for storage is not likely to be a problem for some time, since the basement of 38 Russell Square could store between 100,000 and 200,000 records, and there are three upper floors into which the Institute can expand as its resources grow. In addition to this space, the ground floor contains offices and a room seating about 100 people in which gramophone recitals and lectures will be held. Two sound-proof cubicles have been built and fitted with equipment of the most modern design specially adapted for the electrical reproduction, not only of modern tapes and discs, but of older 78s, hill-and-dale discs, and even cylinders. Of course the number of listening cubicles will be greatly increased as the demand for listening facilities is gauged and as support—not least financial support—grows.

For there, needless to say, is the rub. The Institute, is urgently in need of funds, and believes the time now ripe for an appeal to all interested sections of the public. To launch such a pioneer project in this country is nowadays a heart-breaking business. Almost all our great national institutions of a similar kind have been started by private philanthropy, and in due course taken under the wing of the state. That is the traditional British way. The Government is understandably reluctant to spend public money on a paper scheme which might come to nothing; it prefers to help an enterprise which is already at least on its feet. The trouble is that the day of great private fortunes is now over; it is no longer possible to find the individual who has the means, even if he had the will, to launch such a project on a proper scale. So we find ourselves in a vicious circle. Charitable trusts, leaders of industry and other such natural sources of income would think better of the Institute if it enjoyed official status and Government support; at the same time Government departments are naturally reluctant to do much for any project which is not already, to some extent, a going concern. A *reductio ad absurdum* of this dilemma was reached when one body refused us a capital grant on the ground that we had no income, while another was unwilling to make a contribution towards our income on the grounds that we had no capital! But for the generosity of the individuals and bodies mentioned above we could never have begun to break out of this vicious circle; and we now rely on the support of the public to enable

the Institute to prove that it is not only a badly needed but a competent and efficient organisation, capable—given adequate funds—of achieving its aims.

Broadly speaking, the object of the Institute is to do for sound-recordings what the British Museum Library does for the printed word. That is to say, it will preserve for posterity, and make accessible for study, gramophone and other records of all descriptions, including (1) Music of all kinds, all periods and all countries, (2) Poetry and drama, (3) Language and dialect, (4) Speeches and historical events and (5) Animal and bird sounds. This is not an exhaustive list; other categories will occur to many readers, and none will be excluded. We have the approval and support of almost all the appropriate learned bodies and institutions in the country. We have also met with a most friendly reception from the leading record companies, and confidently expect their active support in the vital task of enlarging our collection and keeping it up to date. In America, all the principal record manufacturers—RCA Victor, Columbia, Decca, Capitol and others—have for many years voluntarily presented copies of all their records (other than the most ephemeral) to the Library of Congress, which possesses the largest collection in the world. In France and Italy the law provides that two copies of every published record must, if required, be deposited in the national collections in Paris and Rome, known respectively as the Phonotèque National and the Discoteca di Stato. It is greatly to be hoped that the British record companies will co-operate in the patriotic task of building a national collection as their sister companies in the United States have done for so long, and that the British Government will not do anything so silly as to compel the payment of purchase tax on new records given to the Institute in this way. It may fairly be said that if by any mischance the British Institute of Recorded Sound were eventually forced to abandon its long-term aims, years, if not decades, might elapse before another equally promising start could be made. In addition to the learned bodies named in our leaflet, we have the enthusiastic support of numerous leading musicians, including Dr Vaughan Williams, Dame Myra Hess, Elena Gerhardt, Clifford Curzon, Denis Matthews and Yehudi Menuhin. Once our objectives become generally known, there is little doubt that the list could be indefinitely prolonged.

What practical contribution can readers of this journal make towards the task of achieving these objectives? First, financial. As has been said, we are urgently in need of funds, both for the running and

equipment of the Institute's premises and for the essential object of acquiring records. Moreover, we need the moral support which would be given by the incontrovertible existence of thousands of well-wishers, subscribers and donors. There are various ways in which you can 'lend us your aid', as the old aria used to say. Best of all would be a 'Founder-Subscriber' subscription of one or more guineas backed either by a Deed of Covenant or by a simple Banker's Order. We cannot stress too strongly the desirability of such a backing; the advantage to the Institute of a reasonably certain annual income from continuing subscriptions can hardly be exaggerated. Subscriptions and donations should be sent to the British Institute of Recorded Sound, 38 Russell Square, London, W.C.1.

Second and no less important, we want records: records of all sorts and descriptions, except those that are very badly worn—and in the case of really rare specimens, we would rather have badly worn copies than nothing. Now is the time when many collectors are rigorously weeding out hundreds of 78 discs which they know they will never play again, and in which, in the majority of cases, second-hand dealers are no longer interested: old symphonies and quartets are simply a glut on the market. Well, the Institute needs everything: 1926 symphonies as well as 1938 jazz and 1904 Melbas. Eyebrows have been raised in some quarters at our totalitarian appetite. But, after much discussion and reflection, it was decided that a national collection must be comprehensive, as the British Museum Library is comprehensive. We cannot tell just what will interest posterity; we ourselves should like to know the taste of the Ancient Greeks in light music as well as in Olympian hymns, and centuries hence these may be written on the influence of Delius's harmony on the arrangements used by the Savoy Orpheans. The only safe rule is to be omnivorous. But that does not mean that we shall expend as much energy in collecting records of the Savoy Orpheans as in completing our sets of Caruso or Elisabeth Schumann; it simply means that we shall reject nothing on aesthetic grounds. By the way, readers who happen to live abroad need not scruple to send records from overseas as gifts to the Institute; the importation of such gifts free of tax and duty is one of the concessions which the authorities have made to our national aims.

Along with much encouragement from individuals, the Institute has encountered, at various times, enough obstruction and inertia to have defeated anyone less determined and persistent than its invaluable

able Secretary, Mr Patrick Saul. It was impossible even to appeal to the public until an immense amount of preliminary work had been done. 'The time is not ripe,' we were told again and again. Yet my own experience makes me optimistic: I believe that there is a vast fund of enthusiasm throughout the country for such a project as is here outlined, and I shall be surprised if both records and subscriptions do not come rolling in—although it must be frankly admitted that, in these early stages, we cannot offer many practical advantages to even the most generous of subscribers. It is late in the day to begin the formation of a national collection of records; yet in some respects I am more sanguine about the prospects of the Institute than I should have been ten or twenty years ago. Although during and since the war there has been wholesale destruction and deterioration of valuable matrices, both here and in America, yet the introduction of tape recording has made it a simple matter to copy rare originals without perceptible loss of quality; and I have good hopes that in due course we shall obtain from the companies permission to copy such records for strictly non-commercial purposes. That permission obtained, and the good name and competence of the Institute firmly established, I have no doubt that many public-spirited owners of very rare records will be willing to lend them for the purpose of copying. I hope too that, as we become better known, there will be an increasing tendency among the owners of large and important collections to leave them to the Institute—that is to say, to the nation. So, by one means and another, but mainly through the enthusiasm of individuals, we may at last be able to redeem the proud but by now empty boasts of the old advertisements. Do you remember how they used to run? 'Thanks to the magic of science, the voice of Madame X (or of Signor Y) has at last been preserved for posterity.' Well, here is Posterity, but where are Signor Y and Madame X? For the vast majority of young people, they have vanished into thin air. If readers of ADULT EDUCATION can help the British Institute of Recorded Sound to achieve its objects, the actual aural evidence of the past can be saved and made permanently available. It is strange that Great Britain should have waited until 1955 to set such a project in motion; at least let us wait no longer.

LITERATURE IN NIGERIA

by *Gerald Moore, M.A.*

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In Nigeria the English Literature tutor is forced to get down to first principles before beginning his task. In England it might be possible for him to conduct a series of successful courses on various aspects of the subject without once asking himself or his students such questions as, 'What is literature? How does it come into being? What is the purpose of creating or studying it at all?' His audience will already have made its assumptions on these matters and is not likely to insist on re-examining them. But faced with Nigerian adult students he will not be able to evade such questions for long. The Ibo student for example, whose language is tonal and much confused in orthography, has usually been taught in such a way that he is barely literate in his own language and is unable to conceive of any vital connection between his 'unwritten literature' and the mysterious chunks of Chaucer or Shakespeare which are flung at him in examinations. The effect of this training is to cripple both his appreciation of foreign literature and his ability to develop his own; for the former becomes something essentially remote and irrelevant, while the latter is relegated to the disreputable past as something best forgotten.

Faced with this yawning psychological gap in the minds of his students, the tutor's first task is obviously to close it. Otherwise all the warmth, vigour and wisdom of the native tradition will remain locked up without ever having a chance to flow over into the educated sensibility it might do so much to fructify and inspire. In English literature, as in other subjects, a great deal of preliminary clearing and felling has to be done, to remove the effects of an antiquated, self-satisfied and English-orientated educational system. Unless the adult educationist can help to restore the African's cultural self-respect, instead of continuing the work of destroying it, he had much better pack up and go.

In attempting to define the nature of literature and in going on to examine its origins the class will be on ground which may enable it to re-establish some connection between the native genius of the race and the new skills which education has made available for its expression. The onset of universal primary education has given a new urgency to this task; it is already difficult enough for the old people,

who are the vanishing repositories of the 'deep' language, the legends, traditions and folk-lore of their tribe, to find any audience amongst the young. The rise of a new generation which has been subjected in its entirety to a primary education of a fairly crude and unimaginative kind will destroy the last vestiges of this audience; for the literate youth, except in the most rare cases, has neither the desire nor the memory to acquaint himself thoroughly with this tradition.

Adult students often form very good material for dealing with this situation. They are far enough away from their schooling to be ready for a different approach and in many cases they have already begun to react vaguely against the less imaginative aspects of a mission education. They have begun to suspect that there is more to be said for their own traditions and beliefs than they have been taught to expect, but they need help and encouragement before they have sufficient confidence to turn this suspicion into constructive channels. One other great advantage of the extra-mural class is the wealth of different local cultures represented in a single group, which makes for greater richness and variety for study. An average class will contain people from all over the tribal area and more than one tribe.

I began one recent extra-mural class by inviting my students to present me with vernacular material under the broad headings of folk-tales, ballads, work-songs and historical legends or myths. After the initial shock of surprise at such a request they responded well and some very interesting material was collected. Ideally, this phase of the course should be prolonged and the opportunity taken to train some of the keener students in the technique of collection, tape-recording and so on. I next went on to show them how this traditional material could be matched from European sources and endeavoured to give them a vision of the great substratum of common myth, ritual and belief which underlies the literature of the world, and of which their particular heritage forms a part. Whether or not my singing of English and American versions of 'Barbara Allen' and 'Lord Randal' helped to realise this conception I do not know; it certainly added to the gaiety of the meetings.

The next step was the reading of *King Oedipus*, as an example of what can happen when a highly civilised poet re-interprets one of the most barbarous myths of his race, employing a dramatic form whose origins probably go back to the ritual of annual human sacrifice, and yet drawing from it an ethical and emotional pattern significant for his time. The essential continuity of Greek development from

Archaic to Hellenistic times formed an interesting contrast with the complete and violent discontinuity which faces negro Africa—which is as if we had blundered with Victorian self-confidence and twentieth-century technique into the midst of the Pelasgian world.

It was some justification of this method that one of the folk-tales contributed by the class concerned a girl who was cast away for some blemish, rescued by a farmer from a neighbouring village and subsequently married unwittingly to her own brother (the Ibos being a strictly exogamous people, a particular horror attaches to such a situation). She is the first to guess the truth but dare not divulge it; instead she expresses her grief in a cryptic little song which she sings every day when the men are at work, something like this:

My father is my father-in-law,
I am my children's aunt.
Alas! Alas! Alas!

At last she is questioned about the song and confesses the truth. The sequel, not given in our version of the story, would have been a violent death for her husband and herself since, exactly like Sophoclean Thebes, their community would not have felt 'cleansed' until rid of this abomination. This story was contributed before the class was even aware of the theme of Oedipus and it provided a striking illustration of precisely the point I had been trying to make; that such myths are the common stock of humanity and can provide the material for great literature as they are re-handled by succeeding generations.

Later in the course we read *Animal Farm* to illustrate how so universal and simple a form as the animal folk-tale (in which Africa is exceptionally rich) can be adapted to serve a complex and sophisticated satirical purpose. The idea of satirical human reference in the animal folk-story was not new to an African audience, since the traditional Tortoise stories, especially, are full of it. But a pervading ignorance of the course of events in Russia and in Europe generally made a good deal of exposition necessary if the specific satirical attacks were to be understood.

It was no part of the case to claim that a Nigerian literature in English could *only* come from a re-handling of traditional forms and subjects, but simply that this seemed likely to be a rewarding approach and one in danger of being overlooked by the educated writer. Nigerian authors have already produced a number of short stories

and one novel (Ekwensi's *People of the City*) which are concerned with the superficialities of modern city life. The novel in particular derives its vocabulary and some of its attitudes from tough American fiction of the 'city slicker' type. In contrast to this, it is no coincidence that the first significant contribution to West African literature in English, Amos Tutuola's *Palm-Wine Drunkard*, should be the work of a man of fragmentary education whose imagination still dwells among the myths and images of his race and is able to render even the paraphernalia of Western civilisation in those terms:

But one day, the lady attempted to escape from the hole, and at the same time that the Skull who was watching her whistled to the rest of the Skulls that were in the back-yard, the whole of them rushed out to the place where the lady sat on the bull-frog, so they caught her, but as all of them were rushing out, they were rolling on the ground as if a thousand petrol drums were pushing along a hard road.

or;

All the eyes which surrounded its head were closing and opening at the same time as if a man was pressing a switch on and off.

This book provided the perfect text on which to close. It was no surprise to hear that none of the class had read and few had heard of a book which had carried the literary citadels of London, Paris and New York. None the less, there was no doubt as to the warmth of their response when we came to read it, though some of the more educated were offended by the daring and vigour of Tutuola's English (they took delight in showing that they recognised its faults and impurities).

The ultimate justification for teaching English literature in Nigeria is the hope that it will help to bring a Nigerian literature into being. If all our students cannot become writers of it, at least we may expect them to become sympathetic and discriminating readers, members of that domestic audience which the Nigerian writer so badly needs. Then one day English literature may be able to take its rightful place as one of the great foreign literatures; one which, for reasons of history and language, is especially close to Nigeria as it is to America, but a foreign literature nevertheless. This will be a long process and one which cannot be artificially hurried. There will be temptations for patriotic Nigerians to acclaim all their geese as swans simply because they are writing at all. There may even be a

phase, as there was in America, of jingoistic reaction against the English literary tradition. But unless this can be kept in sight as the ultimate aim we are in danger of merely prolonging the cultural bullying of which there has already been too much. And if that should happen our educational activities may come to destroy far more than they can ever create.

DISCUSSION IN A W.E.A. CLASS

A QUANTITATIVE ANALYSIS

By *Ralph Ruddock, Staff Tutor, Extramural Department, University of Manchester, and J. F. Morris, Assistant Lecturer in Social Psychology, University of Manchester*

AT any gathering of tutors, one hears a great deal of talk about different kinds of classes and the difficulties offered by each. The fact that the talk is largely discursive and personal makes it all the more interesting. But a subject as complex as adult education cannot move far on the level of the anecdote, because personal experiences have a stultifying way of contradicting one another, and every tutor knows that to conclude a discussion by saying 'you can't generalise' is often a weary confession of failure. If we can't generalise, knowledge becomes impossible and learning from experience an illusion. Yet the interest of tutors in their work has all too seldom led to a detailed account of their classes in action; although it seems clear that useful generalisations are most likely to come from the public airing of varied experiences. The following study attempts to provide such an account by describing, with the help of simple techniques of observation and analysis, the composition and activities of a class which met six times in weekly sessions.

QUESTIONS WE ASKED OURSELVES

We decided to start with the most simple and obvious questions about the group and its habits of discussion. What kinds of people came to the meetings? How did they come to hear about them? Did everyone get a fair share of time for discussion, or was much of the time monopolised by the 'talkers'. Was there any consistency in the form of discussion or in the kinds of subjects picked for discussion by members of the group? How much of the discussion was relevant to the points offered by the tutor in a brief lecture at the beginning of each meeting? Were the seating arrangements quite random and accidental or did they give a clue to cliques and sub-groups within the discussion group? What were some of the relationships between the tutor and the group? Were there any trends in lateness or absenteeism? From attempted answers to such questions we hoped to get clues to processes which might be looked for in longer courses, studied in greater detail.

THE GROUP AND ITS SETTING

There were twenty-four members of the group; the aim of whom was to discuss 'The Psychology of Everyday Life'. This short course had been advertised in the normal way, and mention had been made of it to one of the tutor's regular tutorial classes in the area. It soon became evident that the group was made up of three quite distinct sections: newcomers who had seen the advertisement and were interested in the subject of the course; members who frequently attended courses at the study centre and were willing to try anything new; and students from the tutor's three-year class at a nearby town. The numbers in each of these groups were 9, 11, and 4 respectively. Only 9 of the 24 students, therefore, came from 'outside'; the others had heard about the course while attending other courses. Women greatly outnumbered men (by 16 to 8). 10 of the 16 women were unmarried. If social class is judged by occupation the group was distributed evenly over the classes, excepting the upper class. Occupational categories represented more than once were weaving, farming, clerical, supervisory, 'retired' and housewives. As for age, five of the students were over fifty; the others were spread evenly over the twenties, thirties and forties.

The room in which the meetings were held was small and rather uncomfortable. About two-thirds of the group managed to find seats around the wall, while the remainder sat in the centre. The seating arrangements were quite informal and, as we shall see later, changed significantly during the six meetings. The times of meetings were the same each week, from 7.30 to 9 p.m. The official time for beginning was 7.15, but there was a persistent drift towards a later time; an experience which seems to be general, if one can judge from informal discussion of the matter with other tutors.

Each of the six meetings began with a half-hour lecture from the tutor. The six lectures were very similar in form and presentation, each consisting of the same number of points tentatively developed and left open for later discussion. The topics covered in the meetings were:

- 1st meeting. Food (attitudes to food; national differences etc.).
- 2nd meeting. Play (Recreation; relaxation).
- 3rd meeting. Work.
- 4th meeting. Social Life (friendship; marriage).
- 5th meeting. Reading and writing.
- 6th meeting. Some important values.

METHODS OF RECORDING OBSERVATIONS

Sitting unobtrusively in a corner of the room during each of the meetings were two observers, young ladies who had been members of one of the tutor's classes and had volunteered to make notes of contributions to discussion. The methods adopted were simple, as indeed they had to be with inexperienced observers. One observer noted the content of the contributions, summarising their main points as adequately as time permitted. The other noted who spoke to whom, the approximate length of the contribution and the type of contribution made to the discussion. There were four categories of contribution; question, opinion, fact, and personal experience. It will be seen immediately that the four-fold classification was a very *ad hoc* affair, dictated by the demands of simplicity on the one hand and the interests of the tutor on the other. (A fifth category emerged during the first meeting, when one of the observers noticed frequent interruptions and made a record of them.)

The observers had little difficulty in carrying out almost all of their tasks satisfactorily. Noting the time of each contribution, however, proved too complicated in recording a heated controversy, so that the observer responsible for time-keeping contented herself with making a note of those contributions which lasted for more than half a minute. The final typed records gave a consecutive account of each contribution, its broad content, its author and to whom it was directed, and its rough duration. The four-fold classification of contributions facilitated analysis of the material into questions, opinions, facts, and personal experiences. No embarrassment or untoward consequences seemed to follow the introduction of the observers into the group, and the tutor was not able to discern any difference in group discussion between this particular course and courses at which observers were not present.

QUANTITATIVE ASPECTS OF THE GROUP

It is part of the creed of a social scientist that all social activities yield regularities on analysis. Sometimes the regularities are obvious and no special training is necessary in order to become aware of them. One of the main functions of 'common-sense' is to emphasise such regularities, and it is notorious that some solid citizens, fixed to earth by tacks of the finest brass, see only the consistent and commonplace. Our common-sense leads us into almost every situation with certain expectations. Often we proceed, in ways of which we may only be

partially aware, to act in such a way that our expectations are fulfilled. To what extent these tendencies operated in the group described here it is hard to say. The tutor can only state that some of the facts demonstrated by analysis of the observers' records surprised him and that he certainly neither expected nor intended them.

Every tutor is aware of the wide inequalities in the contributions of students to class discussions. Differences of quantity are more immediately and often embarrassingly apparent than differences of quality. Analysis of the records of the six meetings shows that members quickly reached a consistent 'output' as far as quantity of contributions was concerned. If we take the total number of contributions made by each student to the discussion throughout the course, irrespective of the length of each contribution, and divide the totals by 6, we arrive at an average number of contributions made by each student. We can now ask—at which meeting did the student most closely approach his average for the whole course? We find that 12 of the 24 students had reached their average by the first meeting, 4 by the second, and 5 by the third. Over 85 per cent of the students then, reached their average by the time they got half-way through the course, and 50 per cent in the very first meeting. This confirms the widespread impression that by the second class meeting one has a very good idea of who the 'talkers' are going to be, and who are the silent members. Of the 7 class members who were silent throughout half, or more than half of the 6 meetings, 5 were silent at one or both of the first two meetings. There was very marked consistency in frequency of contributions from each individual.

The tutor's relationships to the group have interesting quantitative aspects. He took more part in the proceedings in the second half of the course. Here are some comparative times and percentages, with those for the first half of the course given first, and those for the second half, second:

Percentage of time of meeting taken up by tutor: 53%; 59%.

Percentage of discussion taken up by tutor: 29%; 38% (i.e., time).

Percentage of contributions made by tutor: 16%; 25% (i.e., number of contributions irrespective of length).

Subjectively the tutor was not aware of these changes and was disturbed during the analysis of data, to discover that despite his attempts to withdraw as completely as possible from the discussion (except as a source of information) he took up between half and two-thirds of the meeting. The analysis of records shows no link,

however, between his length of contributions and later attendance or absence.

Absences did not start in this group until the third meeting. Then 6 of the group were absent. This figure of absences was reached only once more, at the last meeting. The average number of absences throughout the 6 meetings was, almost three, a rate of 11 per cent. New members had a higher 'absence rate' than 'old members'. The average number of silent members was (26 per cent average attendance) slightly over 5. There was no clear connection between absence and silence; silences were more consistent than absences.

The analysis of content shows a number of complex tendencies. It will be recalled that the observers used a simple 4-item classification of the discussion, containing the following items (a) question, (b) statements of fact, (c) statements of opinion, (d) references based upon personal experience. The changes in relative proportions of these items throughout the courses are not greatly marked but quite interesting although, contrary to one's expectations, there are no consistent increases or decreases in any of the factors. 'Opinions,' on average, take up most of the discussion time. The average proportion for the 6 meetings is 43 per cent, with a range from 35 per cent to 48 per cent. There is no discernible trend in 'opinion', however, as there is in 'personal experience'. In the first three meetings, personal experiences make up less than 10 per cent of the contributions. In the fourth meeting there is a sudden rise, and personal experiences take up 21 per cent of the total contributions. In the fifth meeting there is a slight drop to 20 per cent and in the last meeting a further drop to 13 per cent. Factual statements average 21 per cent of the contributions throughout the course (less than half of the average of 'statements of opinion'). The trend here is difficult to interpret; there is a drop from 31 per cent in the first meeting to 13 per cent in the fourth meeting, then a rise to 25 per cent in the last meeting. 'Questions' average 22 per cent of the total contributions. The following table shows the relative proportions of the four categories in the first and second halves of the course.

	Questions	Opinions	Facts	Personal Experiences
Average of first 3 meetings	23.2	45.8	23.2	7.8
Average of second 3 meetings	21.6	41.3	18.9	18.2

From this it can be seen that the increase in personal experiences is the most marked tendency. The proportion of factual statements drops more sharply than the other two categories affected. It is difficult to know how to interpret the rise in personal experiences. Tutors are usually 'fact-minded' and tend to regard a high proportion of personal experiences with some suspicion, knowing well the tendencies of many students to 'waffle'. In a course on 'The Psychology of Everyday Life', which attempted to encourage the critical examination of everyday experiences, the rise in personal experiences may have been a sign of greater ease and freedom.

CHANGES AND DIVERGENCIES

If one concentrates too much upon patterns, one may lose sight of unexpected individual differences in the material being studied. Thus, in our present group, one student talked quite freely in discussion for the first two meetings and then dried up completely. He was the exception, since most of the silent members were silent from the beginning, but a tutor wants to know about those people who for some reason or other are checked in their willingness to contribute to the discussion as well as those who have difficulties from the beginning (although we must not assume that silence is always a sign of shyness or fear, or that the contributing member gains more from a class than the silent member). Again, a striking exception to the remainder of the meetings as far as number of contributions was concerned occurred in the fourth meeting. In four of the meetings, the total number of contributions was noticeably similar, ranging from 185 to 196 contributions per meeting. The first meeting had a lower total, as one would expect at a first meeting. But at the fourth meeting contributions soared to a high point of 249. What explanation can be offered? The tutor recalls an extremely lively exchange upon a controversial religious issue at that meeting, an interchange which struck him at the time as being quite unconnected with the main flow of the discussion. On analysis, this religious argument was found to contain 50 contributions, roughly the number by which the total for this meeting exceeded the average total of the other meetings.

If we classify contributions to class discussion as relevant or irrelevant (using relevance to the tutor's introductory lecture as the criterion) we find that on average only 21 per cent of the contributions were relevant. The variations however were very marked, ranging from 43 per cent in the first meeting to 8 per cent in the

fourth. One might guess that the more the students had already thought about a topic, the more they would be willing to talk about it; but on their own lines, not necessarily those suggested by the tutor. The fourth meeting was about social life—friendship and marriage—about which most people feel they know quite a lot without benefit of psychology. This speculation is supported by the data, to some extent. If we include all statements about the weekly topic under discussion, as well as the tutor's remarks, we get a percentage of relevant contributions of 97·3 for the first meeting and one only slightly less high at the fourth (81·4).

We have already briefly mentioned changes in the seating arrangements of the class. For some years now those tutors who pride themselves on sophistication in the fashions of social science have kept a sharp eye upon the way students dispose themselves in their classes. The free choice of seats often leads to sub-groups being located together, and social divisions in the class may have their physical counterpart. In the first meeting of this course, there was no easily discernible grouping in the seating arrangements. Six of the newcomers sat in two groups of three but the remaining were spread about apparently at random. At the sixth meeting, however, the picture had changed completely. Of the 10 'old' members present, 9 were arranged solidly around the wall in two groups of 5 and 4. It was now the newcomers turn to spread around the room. The tendency towards 'bunching' of the 'older' members began in the second meeting, particularly from the fourth meeting onwards. It is hard to guess what was going on behind these changes in grouping, which did not appear to be random.

TUTOR'S RELATIONS WITH THE CLASS

The situation at the very beginning of the course was that of a nucleus of old members feeling pleased that so many new people were arriving, and busying themselves with making space in the small room, and bringing chairs. They were all very silent and attentive during the talk, which led the tutor to feel they were being dutiful, as he was used to questions, expression of surprise or interest. The content of the talk included unfavourable comparisons of British meals with foreign and this point was aggressively discussed afterwards. The tutor felt that the docility during the talk, and the aggressiveness after it both arose from the newness of the group giving rise to a struggle to establish or defend a desired role in the open discus-

sion, which it was the tutor's policy to allow to run very free at first. In particular, the records of interruptions show that almost all came from the old group, so it is reasonable to guess that they wished to maintain their positions against the greater number of intruders, who were, in another context of feeling, very welcome. (Several references were in fact made by members of the old group to their pleasure at seeing new members.)

A further observation at this first meeting was, that with the exception of one man who gave up his chair to a late-comer, all the men grouped themselves near to the tutor, and that the discussion almost immediately opened with a rather aggressive assertion of the superior ability of professional male cooks. It may be that this opening offer of a 'sex battle' encouraged a strongly critical attitude during the rest of the discussion. The discussion during the second meeting was quieter and the tutor felt himself accepted and appealed to more often, so that he talked a lot, especially during the second half. The mood was contemplative, dealing with genuine psychological issues, though not appearing to rise directly from the content of the opening talk. The tutor noted after: 'I make the speculation that this week marked a growth towards acceptance of each other, of me, and of the subject; that much of last week's roughness came from old members' wishes to avoid all three.'

The third meeting marked a low point in punctuality, and especially in attendance, which had previously been 100 per cent. At this meeting, the disproportion of contributions reached its peak. Starting with an average of seven contributions per old member in the first week, compared with three-and-a-half from the newcomers, the average now reached sixteen against two. It looked as if the old were driving out the new. In the following meeting, however, there was some recovery in numbers, and the meeting opened with a talk on social relationships, which some members of the class rapidly applied to the situation in the class, referring to acceptance by the old of the new, and the courage needed to come as a new member. The average contributions by old and new members now adjusted itself to nine-and-a-half and four-and-a-half respectively, and by the end of the series, the gap between them was closed to an average of less than two contributions. At this fourth meeting also, the trend of interruptions referred to later came together for both groups, and the earlier dominance of the old members was reversed in subsequent meetings. The third and fourth meetings thus marked a turning

point, and it is an obvious guess that the content of the fourth talk, and the subsequent discussion, had the therapeutic effect of an interpretation.

The tutor felt the level of interest, including his own, to be rather low during the fifth meeting, and the discussion satisfactory, but rather impersonal. There occurred however, an exceptional phase during the discussion when the group was deeply involved in religious controversy.

On the final night, three unconnected members appeared brightly dressed, perhaps in celebration of warm weather, or was it to do with the end of the course? The talk was a serious one about values, and the class appropriately discussed moral obligations. The tutor's final impression was that the class did not intend to pursue painful psychological revelations any further; or that a slight chill in relationships was due to the knowledge that the tutor would not be able to take any further class at the centre. He said so, and this may have been felt as a rejection.

INTERRUPTIONS

Whenever one is going through a mass of records, the most interesting ideas start up and demand to be pursued through the available material. Alas—the data were not collected with them in mind and so they remain unproven and unfalsified. 'Interruptions', for example, seem to show a most revealing line of development throughout the series of meetings. If the class is divided into the 'old' group and the 'new'—the evidence supports the claim that this division is not merely arbitrary—we see that for the first three meetings members of the 'old' group (those eleven members accustomed to attending meetings at the educational centre) interrupt members of the 'new' group far more than they are themselves interrupted. In the fourth meeting the interruptions are equal on both sides. In the fifth meeting the 'new' group interrupts more than the 'old', and in the sixth and last meeting the 'new' group does all the interrupting between groups. Members of the 'old' group interrupt only themselves. We may use interrupting as an index of dominance and see the evidence as showing that throughout the meetings the 'new' group were becoming established and more confident. But this is only speculation.

SUMMARY AND CONCLUSIONS

The data presented in this paper are wholly concerned with factors that are of professional interest to tutors. Tutors, like other teachers,

have two main tasks: mastery of presentation of the material being taught, and understanding of the students they are teaching. We have been concerned with the latter task. Although any group is composed of individuals who are unique, uniqueness is a matter of degree, and there is little difficulty in discerning regularities in the interaction of individuals. We have pointed to broad patterns of form and content in discussions; to some significant changes and divergencies; and to the efficacy of simple methods of group observation. Our conclusions are:

(1) Most of the members of the group were people who had the habit of coming to adult courses. Only 9 out of 24 came in response to advertising; the others had heard about the course while attending other courses.

(2) The group was composed of three well-marked sections: a 'newcomers'; persons who frequently came to courses at that particular study centre; and members of one of the tutor's tutorial classes. This tripartite division could be seen in seating arrangements and in the contributions. (Average contributions per session: 'old' members 10·4; 'new' members 4·1.) Absences were significantly higher among newcomers (about 50 per cent higher than would have been expected if absences had been proportionately spread over the three sections).

(3) Students took very unequal shares in the discussion, and the familiar distinction between 'talkers' and silent members was evident. An average of 26 per cent of the class was silent at each meeting. The criterion for 'talking' (i.e., talking noticeably more frequently than others) is more ambiguous than that for silence. The tutor considered 7 of the class to be 'talkers' (29 per cent). There was no evidence for the popular belief that women are greater talkers than men; in fact, the mean level of contributions of the men was slightly higher than that of the women. Of the 7 'talkers', 5 were women, 2 men, and of the 7 most silent members, 5 were women and 2 men. There is no clear connection between silence and tendency towards absence; what evidence there is points tentatively towards silent members as being more likely to be absent.

(4) The tutor's contribution was not clearly linked, on the quantitative level, with such factors as the number of class contributions, or absences, or lateness.

(5) Judged by relevance to the specific points made by the tutor in his remarks prefacing the weekly discussion, most of the succeeding

contributions were irrelevant (an average of 79 per cent). But most of these contributions were concerned with problems in the general area selected for discussion.

(6) Statements of opinion outweighed factual statements by more than two to one. In no case did tendencies in questions, opinions, facts, or personal experiences follow a straight line, either increasing or decreasing. The main change was in personal experiences, which markedly increased in the second-half of the course.

We wish to thank Miss Eileen Clarke and Miss Daphne Warne for making the notes of class activities upon which much of our analysis depends.

THE SOUTH LONDON WORKING MEN'S
COLLEGE
A FORGOTTEN VENTURE

by Cyril Bibby

College of S. Mark and S. John, University of London Institute of Education

THE Working Men's College, founded in 1854 by Maurice and his friends, is an institution well known to all interested in working-class education, and recently Harrison(1) has brought its history up-to-date. What does not seem to be so well known is that, for more than a decade, there was another thriving college for working men south of the river, with T. H. Huxley as Principal.

Huxley had a high respect for the workers and made no secret of his conviction that here was a vast reservoir of potential ability only waiting to be set free by adequate education. 'I am a plebeian,' he told the London correspondent of the *New York Tribune*(2), 'and I stand by my order.' Himself a man with but two years of formal schooling, he was not separated from the working-class, as so many of his eminent contemporaries were, by the barrier of an upper-class education and social experience; and, having worked in the East End of London as an adolescent, he knew in an intimate way how the workers of the metropolis lived. 'I believe in the fustian,' he wrote(3) to his friend F. D. Dyster, 'and can talk to it better than to any amount of gauze and Saxony.'

The moving spirit behind the South London Working Men's College appears to have been William Rossiter, a portmanteau worker who joined Maurice's college(4) in its first term and who was its first Fellow. A publication of the Borough of Camberwell(5) tells us vaguely that 'In 1868 a Working Men's College for South London was established in Camberwell. The position is unknown', but in fact the College was founded in Southwark and the opening ceremony is described in detail in the *South London Press* (11.i.68):

In imitation of the institution in Great Ormond Street, some friends of the working classes have recently established a working men's college on the south side of the river. . . The principal is Professor Huxley; the secretary and treasurer, Mr W. Rossiter and Mr J. Westlake, are members of the council of the Working Men's College, Great Ormond Street; and the council includes the names of T. S. Corbold (*sic*) Esq., M.D., F.R.S., Edward Easton, Esq., F.G.S.,

Professor Fawcett, M.A., M.P., Rev. W. T. Jones, M.A., Rev. J. P. Lingham, M.A., Sir John Lubbock, Bart., F.R.S., Professor Tyndall, LL.D., F.R.S., and John Westlake, Esq., M.A. (treasurer). . .

The school is situate at the rear of 54 Blackfriars Road; a library, the nucleus of which has been formed by donations from John Ruskin, T. Hughes, M.P., and the Ormond Street College is above the shop in the front of the building. The class-rooms, a lecture room, and a room for coffee and conversation, are at the back premises in Collingwood Street—over which, again are the day-rooms for children. . .

It was at the opening of the South London Working Men's College(6) that Huxley delivered his much-quoted address on 'A Liberal Education, and Where to Find It', and an unpolished contemporary report(7) gives much of the flavour of the occasion. 'Compare your average artisan and your average country squire' Huxley suggested, 'and I don't believe you will find a pin to choose between the two in point of ignorance, class feeling, or prejudice. . . Why should we be worse off under one regime than under the other?' But the final version of the address is readily available(8) and need not be discussed in detail here.

There seems no doubt that the founders intended that the College should develop into a fully-fledged educational centre, for the initial plans (*South London Press*, 11.i.68) were most ambitious:

The subjects taught at present will be English, French and Latin grammar, arithmetic, algebra and geometry, physics and chemistry, animal physiology, mensuration and book-keeping. Besides the collegiate classes, there will be an evening adult school for women, and a day school for boys and girls, intended, if possible, to combine the thorough teaching of the national schools with the range of subjects afforded by middle-class schools.

Things seem to have got off to a good start with lectures (*id.*, 18.i.68) on January 11th by the Rev. Professor Leathes on 'The Poets of the Bible' and a week later by Mr J. W. Hales on 'The Percy Ballads'. Soon it was announced (*id.*, 8.ii.68) that Mr John Plummer would give during the ensuing month a series of lectures on 'The Principles of Political Economy', which were to be 'preparatory to the formation of a working men's class for the study of the science of political economy'; and by the end of the month (*id.*, 29.ii.68) the College was advertising evening classes in a fairly wide range of subjects at a fee of half-a-crown a course, general lectures on Saturday evenings free to members and 6d. to non-members, and for 6d. per week night-school

classes for men in reading, writing and arithmetic. Its address, incidentally, was now given as '54 and 55 Blackfriars Road', so it was evidently expanding.

Soon after Huxley's inaugural address, Palgrave the poet had written to him(9) expressing concern about 'our prevalent low tone about ourselves in business, law, army, &c.': and suggested that he might give a lecture, 'the general line being that nations go through high & low ranges of thermometer; we shall soon go up & feel jolly & cocky again; & that the growling tone, of which I treat Tyndall's friend Carlyle as one of the leaders, is a silly and injurious tone'. Palgrave's lecture on 'The Signs of the Times' was given (*id.*, 7.iii.68) on March 2nd in the presence of Tom Hughes and other notables; the times being characterised according to Palgrave, by ritualism and spiritualism in religion, the vagaries of Comte and Carlyle in philosophy, and sensationalism in literature—all expressions of a general lowering in the national self-confidence which had set in following the Crimean War. Two great wars later, there is a topical touch about the chairman's remarks:

Professor Huxley summed up the lecture by saying that the lecture had the boldness to tell the truths—first, that England was no longer the premier power of nations; secondly, that though this was true it didn't matter. (Applause.) For though we might never again be so great in the scale of nationalities, we might become a greater nation, by each individual using to the utmost the faculties bestowed upon him. (Applause.)

A note on the College in the next issue of the *South London Press* (14.iii.68) informed readers that 'Mr William Lovell delivered a lecture here on Monday last, the subject being "John Howard"' and that 'Next Monday Professor Morley will lecture on "The spirit of work in English Literature"'; and for the next month or more the College was advertising evening classes, afternoon classes for women, an elementary night school for men, and a day school for boys and girls. On May 4th, Dr Cobbold gave a lecture (*id.*, 9.v.68) on 'Ferns', to inaugurate a class in botany starting the following week; and, on the 11th, Dr Moncure Conway, famous as 'Minister' of the South Place Ethical Society, lectured under Huxley's chairmanship on 'The Co-Education of Men and Women' (*id.*, 16.v.68).

In the autumn term (*South London Press*, 17.x.68) the College had new premises at 91 Blackfriars Road, and on the 12th of October C. W. Merrifield, F.R.S. spoke on 'Geometry and its Practical Application' with special reference to the needs of carpenters and masons

and other building workers; as an introduction to a class of twenty-four lessons in the subject. There was also to begin a class on 'Moral Science' under Dr Bithell, an elementary singing class was to be started, and on the first Wednesday in November (*id.*, 7.xi.68) 'an audience composed chiefly of students of the college listened for nearly two hours to Professor Morley, of University College, while he traced the life of Dr Johnson from beginning to end'. Towards the end of the month a new development was noted (*id.*, 21.xi.68):

At the South London Working Men's College, Blackfriars Road, an evening class for reading, writing, and arithmetic, meets every Monday, Wednesday, and Friday evenings (*sic*) at 6 o'clock, open to women and girls over 14 years of age. Also afternoon classes for the above subjects; and for French, drawing, and book-keeping, have been established and meet every afternoon from 2 to 4 o'clock. These are intended for young women and girls who are too old for a day school. The fees are from 2d. to 4d. per week for each class.

The second year was announced (*id.*, 2.i.69) to begin with a lecture on 'Aims of Moral and Mental Culture' on January 4th, when Huxley would preside and present certificates to students who had been successful in the Christmas examinations, and a succession of small news items indicates that the College was very active. In February (*id.*, 6.ii.69) 'Mr J. H. Lamprey, Librarian of the Royal Geographical Society, gave an interesting lecture on Wednesday evening on the subject of the construction of the Rosse telescope'; and (*id.*, 20.ii.69) J. H. Freeman delivered 'a profusely illustrated lecture on "Chemical Astronomy"'. In April the new term was to open (*id.*, 3.iv.69) with 'a general meeting of the members and friends of the college' under the chairmanship of Sir John Lubbock and another lecture by Dr Cobbold, new classes were to be started in Mechanics under G. T. Mitchell and in Greek History under A. D. Tyssen, J. B. Payne (*id.*, 10.iv.69) gave 'a recondite dissertation on history and national peculiarities, as developed in both paintings and sculpture, both classic and modern'; and the College was evidently entering on its second year with a flourishing educational programme.

It seems, however, that there were financial difficulties. Early in its career, the *Athenaeum* had remarked⁽¹⁰⁾ that 'The report of the progress of Professor Huxley's South London Working Men's College in Lambeth is: "Day school flourishing, evening classes and night-school rather weak, but promising; altogether, hopeful". Money help is wanted.' And one may perhaps surmise that it was in the hope of getting such help that (*South London Press*, 29.iii.68)

'A deputation, consisting of Professor D.D. (sic) Maurice, Mr R. B. Litchfield, Mr Thomas Hughes, and others, had an interview with Lord Robert Montagu at the Privy Council Office, on Monday, on the subject of the Working Men's Colleges in Ormond Street and Blackfriars Road.' At the beginning of the second year (*id.*, 2.i.69), a large balance having been temporarily advanced by the treasurer, 'It was hoped that in three years the fees of the college will defray its working expenses, and in the meanwhile the help of friends was asked for to meet the deficiency of the receipts.' Now, for the first time, a 'South London School' was mentioned (*id.*, 9.i.69) separately from the College, teaching French, Latin, drawing, music, book-keeping and geometry in addition to the 'ordinary subjects', and with plans to start a class in needlework and cutting-out for older girls. By the summer, Rossiter was writing to Huxley(11) making a proposal to ease the College's financial position:

South London Working Men's College,
Blackfriars Road,

9 June 1869.

Dear Sir,

I have submitted to Mr. Westlake a proposal which has for its object the reduction of the expences (sic) & the increase of the receipts. (1) By placing the Day-School under Government Inspection, in hopes of getting a grant that will enable the school to pay something towards the expences.

(2) By giving up my salary & becoming Honorary Secretary, with an assistant at a small salary.

There is a returns (sic) to Government, that requires to be signed at a meeting of the Committee. Could you kindly tell me how the proposal appear (sic) to you? & if you could come to Mr. Westlake's chambers any day, at any time, to discuss the plans, & sign the returns?

Your obd. st. W. Rossiter.

[Here follow details of the proposed financial arrangements]

That the college survived at any rate into the 1870s is indicated by several entries in Huxley's diaries (1870, March 28th, 'South London W.M. Gt. Blackfriars Rd. 10 a.m.'; April 11th, 'Working Men's College. 8.30. 91. B.F. Road'. 1871, April 19th, 'Working Men's Coll. Gt. Blackfriars Rd. 8 p.m.'); and there are other entries (e.g. 1873, January 28th, 'Working Men's College 8.15') which, since the records of Maurice's College do not indicate any visits by Huxley on the dates mentioned, presumably refer also to the South London College. In 1873, moreover, when Rossiter published his *Elementary Handbook of Applied Mechanics*(12), it bore the dedication 'I offer this

little book to Professor Huxley, F.R.S., Principal of the South London Working Men's College' and the preface was dated from the Blackfriars Road premises. For the rest, it may reasonably be assumed that when Mivart went with Huxley and Westlake to Blackfriars Road in 1874(13) it was to the College that he was going; and it is certain that the lecture on 'The Hand' which is usually accepted on Leonard Huxley's authority(14) as having been given by Huxley at Maurice's Working Men's College, was in fact given at the college in South London.

We learn from the *Times* (25.x.78) that Huxley's lecture was entitled 'The Human Hand, and some Considerations which arise out of it' and that a large audience gathered at the College in Upper Kennington Lane. It can only have been only a short time in its new premises, for the 1878 *Post Office Directory* still gives the Blackfriars Road address. From 1879, however, the address given is 143 Upper Kennington Lane, and the 'South London Free Library and Reading Room' is shown as occupying the same premises. This development of a free library—the first in South London—was announced in the *Times* (2.x.79) towards the end of that year:

SOUTH LONDON WORKING MEN'S COLLEGE—The classes of the college re-open next Monday, and early in the month the Principal, Professor Huxley, will preside at a general meeting and distribute the certificates and prizes gained by students in the Government examinations last May. The classes include all the ordinary subjects of education, and the library is open all day as a free library and reading room.

At the annual meeting of 1880, held (*Times*, 11.xi.80) at Horn's Assembly Rooms, Kennington, a lecture was given by Mr Wyke Bayliss on 'The Study of Poetry and Art'; but the most significant feature was that the chair was taken and the certificates distributed, not by Huxley, but by his friend Tyndall. For the last ten years Huxley had been getting involved in more and more activities, and now he could continue with the South London College no longer. Soon a printed letter(15) was being distributed, announcing his resignation of the Principalship:

South London Free Library
And Working Men's College.
Meeting of Councils and Proposal of Union.
143 Upper Kennington Lane, S.E.

2nd Dec. 1880

Dear Sir,

Professor Huxley, who has been Principal of the South London

Working Men's College ever since its commencement thirteen years ago, has been obliged to resign that position on account of not being able to give time to it; and, after reflecting on the steps which it will in consequence be necessary to take, we have determined to recommend the Union, as from 1st January next, of that College and the South London Free Library and Reading Room. Sir J. C. Lawrence, Bart., M.P., the president of the Library, would of course in that event become president of the South London Free Library and Working Men's College, and we are happy to be able to state that he approves our proposal.

The advantages of such a union are evident.

(1) A college is incomplete without a library, and a library naturally suggests classes, to satisfy the desire for knowledge which it tends to create. Thus we have already, in the same house, two institutions each of which demands the other for its own completion.

(2) Each institution would rest on a broader basis of support than in their separate state.

(3) The conjoined councils of the two institutions might furnish the elements of a good working committee, and thus relieve the officers from much of the responsibility of management which now falls on them.

We think that Mr. Rossiter, who is now Secretary of the College and Treasurer of the Library, might well become Secretary and Treasurer of the Library and College; and that Mr. Westlake, who is now Treasurer of the College, might be Vice-President. But, as well for considering the general idea of union, as for settling these and all other details if it should be approved, we invite your attendance at a meeting of the Councils of the Library and College, to be held here on Friday, the 10th inst., at 8 p.m. If you cannot attend, we shall be much obliged if you will favour us in writing with your views on the subject.

Yours faithfully,
J. WESTLAKE.
W. ROSSITER.

[Here follow estimates of expenditure.]

The personal note⁽¹⁶⁾ which Rossiter sent to Huxley with the printed letter 'assumed that you will allow your name to remain as chairman of the Science & Art Committee until the next May Examinations & the completion of the returns', but effectively Huxley's connexion with the South London Working Men's College was now severed.

The College, however, seems to have survived to produce an interesting progeny. There is an intriguing note in the *Working Men's College Journal*⁽¹⁷⁾ suggesting that it developed into the

South London Art Gallery in Peckham Road, but the Gallery was bombed during the Second World War and no early records remain there. Fortunately, however, there is in the Reference Library at Dulwich a slim folder containing a few documents which help to fill in the picture of the College's early days. A pencil-written sheaf of five sheets(18), evidently by someone* conversant with the origins of the Gallery, is of particular interest. It bears no heading, but starts straight into a bald account:

In 1868 a Working Men's College for South London was established. It was the wish of an anonymous (*sic*) gentleman to share with others the benefit he had received from instruction at the Working Men's College, Great Ormond Street, this appears to have been the beginning of a work which has resulted in these Galleries, Libraries, and the adjoining School of Arts & Crafts in Camberwell. A few books, freely lent, a few photographs and engravings, and then some very humble pictures freely shewn to men, women and children, it was a long time before it seemed possible even to dream of a special and permanent place in which to show them, this all started in 1868, as a Working Men's College for South London.

In 1878, the account continues, there was started 'a Free Library, for some years the only one in South London. Meanwhile a shopfront owned by William Rossiter assisted by Miss Hill in Camberwell Road was all the Gallery we had'.

Here, it appears:

... with a few forms in the shop men, women and children were invited and the various exhibits were explained to them, the numbers outgrew the shop and Mr. Rossiter bought a house known (*sic*) as Lion House‡ so named for the Lions each side of the door. Here Mr. Rossiter started to build an Art Gallery in the Garden and the entrance was through his private house, his funds failed and the work was stopped.

At a public meeting held at the Suffolk Street Gallery on July 18th, 1890, Rossiter(19) proudly recalled how, 'When we opened new exhibitions in Kennington Lane, we got cabbage-stumps shied at our heads; the children ... came and swore at us, and little boys of three and four would want us to fight ... and after 20 years working, I can trace at least 100 people who have passed through the gradations of beginning by swearing at us and throwing cabbage-stumps at our

* Quite possibly Mr W. B. Dalton, Curator of the Gallery from 1899 for over twenty years, and in 1938 still Consultant Curator.

† Evidently Rossiter—why he is referred to as 'anonymous' is a mystery.

‡ Lion House was in Peckham Road, and on its site is the Camberwell School of Arts and Crafts.

heads, then becoming interested, regular attendants at our lectures, and, growing and developing into really thoughtful people.'

The Library and Art Gallery were evidently still integrally connected with the College in 1881, for early in that year we find Rossiter linking all three in a letter to the *Times* (11.i.81):

May I tell your readers that South London has at last a permanent free Library and art gallery, the rooms of the Working Men's College being open free every day, including Sunday? The free reading-room is abundantly supplied with newspapers, reviews, &c., and the books can be borrowed for home use. The art gallery contains 150 works lent by the owners...

The letter goes on to mention that free lectures are given each Tuesday evening, and announces that the Council includes Sir J. C. Lawrence, M.P. as President and Mr Fawcett, M.P., Thorold Rogers, Tyndall, Anna Swanwick and Miss Helen Taylor. Now the Library and Art Gallery began a period of rapid expansion. On July 22nd, 1881 (*Times*, 23.vii.81) 'the Lord Mayor opened a Free Gallery of Fine Art for South London at the back of the Free Library, 143, Upper Kennington-Lane' and 'A resolution pledging the meeting to support the South London Free Library, Art Gallery, and Working Men's College was cordially passed'. That autumn, Rossiter announced (*Times*, 17.ix.81) that since the beginning of the year there had been 25,000 visitors and that 'Price's Candle Company and the London Gas Company have each lent the Library a large room for the free exhibition for a month of works of art'; and, a little later (*id.*, 1.xi.81), that a branch lending library and art gallery was being opened at Horn's Institute, Bermondsey Square and another lending library branch at the London Gas Works, Nine Elms. In 1882 the *Post Office Directory* records the 'Free Library, Reading Room, and Art Gallery (South London)' as sharing the College's premises in Kennington Lane, but by 1884 the College is no longer mentioned* and seems to have given way completely to its sturdy offspring.

The further tale, of how in 1887 the Gallery was moved to Camberwell, how Lady Burne-Jones, G. F. Watts, Frederick Leighton and

* It was in 1884 that the educational activities carried on in the Victoria Hall in Waterloo Road were rescued from their financial difficulties by Samuel Morley, M.P. The Victoria Hall became the 'Old Vic' theatre, and the educational activities became an adult college later (1889) to be called 'Morley College'. Until 1926, when it moved to its present premises in Westminster Bridge Road, the college was in a hall at the back of the Old Vic, and its competition so near to the South London Working Men's College may have aided the demise of the latter.

other artists gathered round to help, of how various donors enabled a fine set of Galleries to be built in the grounds and eventually on the site of Lion House, Peckham Road, cannot be told in any detail here, but the vigorous life of the place appears from the fact(20) that in 1889 it had over 130,000 visitors. Rossiter was still anxious that the original plan of a College should not be entirely lost sight of, for in a printed leaflet(21), probably of 1892, after pointing out that the Art Gallery 'by its rapid growth crowded out all other work, and the new Gallery in Peckham Road is devoted entirely to Art', goes on to say 'It is, however, greatly desired to revive the Literary and Scientific work'. The leaflet outlines plans for 'Sunday evening lectures on important subjects of art, science and literature', 'Sunday afternoon lectures on science as human knowledge, rather than as technical information', 'lectures to children on weekday evenings... in language suited to their powers', and 'Reading rooms open every evening for young people, too young for ordinary Free Libraries'. It also, with some justice, claims that 'The large scheme for Polytechnics for South London is also a grand result of our many years of work in drawing attention to the intellectual needs of the artisan quarter of the metropolis.' Whether the residents of Camberwell relished the description of their neighbourhood as being 'remarkable for the number of its public-houses and the vigour of its language' we do not know; but an article in *The Echo* (11.v.92) makes it very clear that they had taken the Gallery to their heart. 'The attendance averages between 3,000 and 4,000 a week' its reporter tells us, 'and on Sunday, there are as many as 2,000.'

In 1893 a donation by Passmore Edwards(5) provided a new lecture hall for the Gallery, and(22) on July 30th, 1896 there was laid the foundation stone of the 'South London Art Gallery and Technical Institute'. The Technical Institute, now known as the 'Camberwell School of Arts and Crafts', continues under the London County Council; the 'South London Art Gallery' in Peckham Road has its war damage repaired and is once more open to the public, and all over South London there are Free Libraries. When the Council of the Art Gallery reported in 1890 on the state of the Building Fund(23) it printed before the Gallery's name and address the words 'established 1868', and the custom of dating the annual meetings from the time when Huxley first spoke in the Blackfriars Road on 'A Liberal Education and Where to Find it' continues in later Annual Reports. There is a certain justice in the fact that a man of so catholic

a mind as Huxley should be remembered by a group of institutions of the arts in South London as well as by a great group of science schools in South Kensington.

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- (13) Leonard Huxley. *Thomas Henry Huxley*. Watts. London. 1920. p. 51.
- (14) Leonard Huxley, 1900. Vol. I, p. 490.
- (15) Printed leaflet of 2 December 1880. *Huxley Papers*, 25.301.
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- (20) *Annual Report of South London Art Gallery*, 1889.
- (21) *Supplement to Weekly Notes of S.L.A.G.*
- (22) Printed report of ceremony, 30 July 1896.
- (23) *Report of Building Fund*, 1890.

The *Huxley Papers* referred to are those in the Unwin Library of the Imperial College of Science and Technology.

Documents 18-23 above are those in the Dulwich Reference Library. *Acknowledgement*. Gratitude is expressed to the late Rector (Sir Roderic Hill) and Governors of Imperial College of Science and Technology for permission to quote from the Huxley papers, to the Curator of the South London Art Gallery (Mr W. J. Hahn) for allowing access to the papers in the Dulwich Reference Library, and to the Working Men's College for permission to search in its Archives.

NEWS FROM THE FIELD

FURTHER EDUCATION IN A SMALL TOWN

by P. B. Turnbull-Edmunds

Warden, Rye Further Education Centre

The town of Rye revels in its antiquity. It is a member of the Confederation of Cinque Ports with all the pageantry associated with those ancient naval bases. From May until October thousands of visitors walk in the cobbled streets and gaze at its wood-framed and tile-hung houses. Rye has a public life that has brought it world-wide fame and in the present drive to maintain our foreign exchange it is a priceless national asset, but it also has a virile private life which is hidden from the tourist and much of that private life is lived under the auspices of the Rye Further Education Centre which is fully maintained by the East Sussex Education Committee.

The Centre caters for a town with a population of 4,500 people and also for a rural hinterland of eleven villages. The premises are an old school built during the worst period of the Victorian Gothic revival. The opening in April 1952 was not without criticism because the immediate predecessor in the same building was a Youth Centre that had ceased to attract youth and the town wondered if it was to be burdened with another educational white elephant. During its three-and-a-half years of life the Centre has catered regularly for some eight to nine hundred people and casually, with special lectures, community events, and exhibitions for some seven thousand more a year.

There is a strong link between the Women's Institutes and the Centre. The Rye Institute uses the Centre as its headquarters as do the group organisations, the Produce Guild, and the Craft Guild. Special classes are organised for Institute members and the installation of a new kitchen has opened the way for test work that the isolation of Rye from the administrative centre of the county at Lewes, has prevented. The Institute members also give a sure basis to a variety of other classes that vary little from town to country.

In association with the Oxford University Extra-Mural Delegacy four classes are run, two of which are of special importance because they are research classes. One of the constituent groups is the Rye Natural History Society and under the guidance of an Oxford tutor they are undertaking research into the flora of the district with a view to compiling an authoritative publication. The winter terms are given to a study of the botanical theory of the work and the summer term to field work. Packed in cars they race from one rarity to another with an hilarity that is not usually associated with adult education, but which does not detract from its quality. A shoe-shop manageress, clerks, typists, graduate and non-graduate teachers, farmers and housewives combine in a common academic endeavour.

The other class is a Local History research group. It grew from a Coronation exhibition of the history of Rye sponsored jointly by the Rotary Club and the Centre. The work of this exhibition revealed the richness of the records of the town and something of their confusion. A one-day school was organised and sixty people attended it. The aim of the school was to show how records could be used to give life to history. From this school there came together a group of sixteen people. The Borough Council gave the tutor and the class access to the records and students were allowed to take them away for study. The mediaeval water supply; apprenticeship rolls; shipbuilding; the impact of the railway on the town; the political life of the last century were some of the topics investigated and each student wrote detailed papers on his subject and the papers have been given into the care of the Museum committee as permanent records. One member of the group made a study of the social junketings of the unreformed corporation and besides gathering information about eighteenth and nineteenth century price movements came to the conclusion that if modern corporations could indulge their members in such a manner local government elections would be livelier affairs than they now are. The occupations and social status of this group were as varied as those of the Natural History group. An artist, a grocer, two teachers, an undertaker, a solicitor, a clerk and several housewives. The class included four borough councillors, the Town Clerk and the Borough Accountant. Next session the group intends to concentrate on the social life of the town and especially on family histories.

The Joint Churches Committee brought the non-Roman Churches together for the first time in living memory. The occasion of co-operation was to sponsor an exhibition of the British and Foreign Bible Society but the committee remained together to organise public lectures, to discuss the relationship of the Churches and the schools, and the effect of the agreed syllabus on the distinctive teachings of each Church. Next session the committee is organising two one-day schools on biblical subjects with a view to developing a tutorial.

One-day schools are a new activity in this part of the world where the influence of the WEA has not been strong. They are used to introduce new studies and in the autumn an attempt will be made to introduce WEA to local trade unionists through a one-day school.

Art has always been in the forefront of the Centre's activities. One of the first groups to be formed in the Centre was the Rye Society of Artists, which is a largely professional group, that can count on several admissions to the Royal Academy each year. Each year they hold an exhibition in the Centre and at last year's exhibition the sales were over £100 which is not a poor showing for a small town. In co-operation with the Education Committee the Society sponsors four art classes. The tutor is a member of the society and is paid by the committee and the society, from its own funds,

provides those artistic comforts that the committee does not feel should be provided from public funds. The class members have their own annual exhibition but their work is now being accepted on its own merit for the Society's exhibition. The ages of students range from 15 to 65 years of age and it is the boast of the tutor that he can teach anyone to paint and that complaints of incapacity at school are not for one moment to be listened to. This boast has been amply justified by the progress of middle-aged beginners to a stage that they are allowed to display their work with a price-ticket on it.

No less important are the groups that provide their own leadership. The Rye Town Band blows its head off twice a week and provides a problem as to who shall occupy the Centre at the same time. The band has a junior group and in co-operation with the County Music Organiser a scheme is being worked out to create a functional link between the schools and the band so that musically minded youngsters can carry on music making when they leave school. Drama suffers from lack of a suitable stage in the town. The Rye Players rehearse in the Centre and play in the Cinema at great cost and under many disadvantages and less talented groups cannot develop. Special drama classes are run for Women's Institutes taking into account the limitations of village halls. The Horticultural Group and the Camera Club follow the usual pattern of such groups and both use specialist lecturers provided by the Education Committee.

Classes are not run in the villages because members prefer to come into Rye, but from established village groups there are constant calls on the Centre's services. The Warden's advice is sought about programme material and speakers on the Education Committee's panel can be booked through the Centre. There is a constant demand for the loan of visual aid equipment.

The Youth work is lively with two Cub packs, Guides and Brownies. There is a Youth Club some ninety strong and it is the only group in the town catering for adolescent girls. The members of the club are encouraged to join other groups in the Centre. Two village Youth Clubs are serviced from the Centre.

Behind all the formal work is the net-work of committees and a variety of social activities, yet the Centre is not a Community Centre in that there is no individual membership but it is a family centre in that mother and father are members of adult groups and children are in the junior groups. This may seem a contradiction. Each group is independent and sovereign under the general control of a management committee the majority of which is elected at the Annual General Meeting. Rye is an ancient and absorptive community and there is no need to create a community spirit. It has been there for centuries. The need is for somewhere where like-minded people can express themselves without feeling themselves their brothers' keeper, but a pattern of co-existence has developed and there is a

great deal of technical assistance from one group to another in special events. The Centre is open and in use all the year and for ten and a half months of the year it is used seven days a week. The present building is used to capacity and further development will take place in hired accommodation.

ITALIAN PROGRESS REPORT

The Unione Italiana della Cultura Popolare (of which the mainspring is the Società Umanitaria of Milan) has held three national conferences since the war. The first was held at Florence in 1947 and was much occupied with clearing the ground in those difficult times and with statements of position. The second, a year or two latter, at Perugia, was able to take stock of progress made. The third, of which the complete *Atti* or proceedings* are now available, took place at Bari, April 7th-10th, this year. It was very well attended and unlike the other two had an international flavour; addresses were given in English by Harry Nutt of the WEA, on The IFWEA, and in French by B. Caceres, of Peuple et Culture, on Principles and Methods in Workers' Education, and there was other foreign representation. Workers' education was the main theme of the Conference—there were talks on adult education in various industries, the education of agricultural workers and the educational work of trade unions. There is much of interest in all the addresses but students of Italian adult education will perhaps value most of the long reports on the work of the Unione by Riccardo Bauer and Mario Melino, and in the discussion throughout, which gives some idea of current points of view. The reader will see clearly enough what difficulties are created for adult education by the bitterness of political difference in Italy; it is quite clear that those who are best qualified to take the lead in a great forward movement in Italian adult education have very little support from the trades' unions. However, many different enterprises are on foot, progress is steadily being made and the Umanitaria in Milan is well in the front of it, making its influence felt throughout the country. It perhaps should be added that the 42 organisations in membership of the Unione at present are all lay and secular in character; the confessional organisations do not belong to it, presumably more because they would not wish to than because the Union would not want them. However, if they were to join in a great deal of time might be wasted in disputation—quite enough has to be spent already in wrangling with the Communists.

A RESIDENTIAL COLLEGE NEAR SALZBURG

Organisers of summer schools abroad can add a new residential college to their list: HAUS RIEF of the FEDERATION OF AUSTRIAN FOLK HIGH SCHOOLS

* L'Educazione dei Lavoratori. 3° congresso nazionale dell'unione italiana della cultura popolare. Bari 7-10 aprile 1955. Unione Italiana della Cultura Popolare. Milan. 174 pages. 800 lire.

(postal address: TAXACH 3, HALLEIN, AUSTRIA), one of the show places of continental adult education and only six miles from the festival city of Salzburg.

On the site of an old Schloss, of which only fragments remain, and at the foot of the mysterious Untersberg, Haus Rief itself has a curious history: adapted as a summer residence for Admiral Doenitz who for a short time in 1945 was Hitler's successor as leader of Germany, it was taken over by the Americans and used—very appropriately—by their CIC. The evacuation of Austria by the Allied Armies gave the Folk High Schools the chance they had long been waiting for: to acquire suitable premises for their first residential college, and this they have now done, aided by an unexpectedly large grant from the Government.

Apart from the attractions of nearby Salzburg, Haus Rief is very attractive in itself; it accommodates fifty-four students in small bedrooms, each individually furnished and decorated, and has all the usual features of a well-appointed college. The Warden and staff are most helpful, and the natives—as met in local hostelries—are decidedly friendly.

This at any rate was the verdict of the first course held at Haus Rief last August—a summer school arranged by Nottingham University Extra-Mural Department and the East Midland District of the WEA. The subjects studied were The Music of the Baroque, the Art and Architecture of Salzburg, and the Position of Modern Austria, and while the Salzburg Festival and the buildings and exhibitions of the city provided the audio-visual aids for the first two seminars, the politicians and economists who felt somewhat left out and threatened to become mutinous, were compensated, somewhat incongruously, with a visit to Berchtesgaden.

It was a good school, and Haus Rief can be recommended to groups seeking to combine the rigours of study with the pleasures which a city like Salzburg can so abundantly provide.

K.R.S.

SHORT-TERM RESIDENTIAL COLLEGES AND TECHNICAL EDUCATION

One of the main themes of the Conference of Wardens of Short-term Residential Colleges, held recently at Ashridge, was the contribution which residential colleges might make to the liberal education of technical students.

The discussion was initiated by Mr Boris Ford, Editor of the Journal of Education and Secretary to the Committee of Enquiry for which the Institute recently arranged publication of its Report—*Liberal Education in a Technical Age*. Mr Ford was strongly of opinion that, while examinations in their present form dominated the minds, work and life of the million or more students attending technical, commercial and art centres, such centres could not begin to fulfil their real educational function, either for industry or for the individual. The teaching methods employed not

only grossly frustrate the natural aspiration of students; they do not even provide a technical training which can give the inventiveness and flexibility of mind necessary in a progressive industrial society. From this it follows that if real education is to be provided for technical students two things require immediate attention. First, the technical colleges must broaden their own specialised teaching, putting technical subjects in their appropriate social setting; and secondly, there must be additional education with a specifically liberal influence, to give students the chance to appreciate the 'quality of living'. In almost all colleges these matters are dealt with only perfunctorily and indeed, at best, only a limited amount of time can be given to the liberal arts. The encouragement of music and drama in colleges helps considerably and so too can a more fundamental approach to literature and the English language. But far more is needed, and probably, Mr Ford suggested, the most valuable method even though immediately available only to the few, is through a period of residential education. Here the residential colleges can be of immediate assistance, offering so far as is practicable within their limited resources, series of linked weekends or occasional fortnights to full-time students in technical colleges. Mr Ford was opposed to the suggestion that these courses should in any way form part of a vocational training; they should give what the colleges so admirably provide—opportunity for discussion and contemplation and for the consideration of fundamental values.

Discussion on Mr Ford's address centred on the opportunities and difficulties inherent in these proposals. At what age it was asked, should technical students be encouraged to attend residential centres, bearing in mind their probable resistance to anything which did not immediately affect their examinations? Two related periods might be desirable, at 20 on taking the National Certificate and again at 24 on completion of the Higher National Course. On the other hand the 18-year-olds might be in urgent need of help. In this context it was pointed out that some LEAs have their own Youth Centres and would not give financial assistance for courses in adult colleges for those under 21.

Consideration was also given to the type of student for whom courses should be provided in the first instance. Part-time students might be said to be in most immediate need of a period of liberal education but courses for them would not be easy to organise on a satisfactory basis. They, and also Day-Release Students, would attend mainly in small groups as members of general open courses; individual employers, in particular smaller firms, might not readily grant leave of absence, far less financial assistance for those who normally attended evening classes; and again it would be difficult to establish contact with the potential students themselves.

On the other hand, special courses could be provided more easily for groups of full-time students. Technical colleges might set aside two weeks

during the years of training for compulsory attendance at a residential college, or alternatively as a first step they might make attendance a reward for work well done. In the case of Day-Release pupils, firms might be encouraged to send their employees for a week's course in lieu of a period of day-release. It was suggested that financial assistance from local education authorities might prove more readily available if, in the first instance short courses were provided for those who had only just failed to find a university place and on whom far larger sums might well have been expended. Courses for students of less obvious capacity might then follow in due course.

Several colleges were, of course, already running week and weekend courses for technical students in conjunction with the local authorities. It was agreed that any extensions of these and any new schemes must depend primarily on securing the goodwill and initiative of the technical college authorities themselves and particularly of their senior staff, as well as of the local education authorities. Given this, despite their limited facilities in relation to the total need and their other commitments and interests, the Residential Centres could already do good work in establishing pilot schemes for future development.

RATING OF CHARITABLE PROPERTIES

Voluntary bodies in England and Wales who own or occupy premises affected by the Rating and Valuation (Miscellaneous Provisions) Act, which has now become law, will be grateful to the good offices of the National Council of Social Service, which has been active on their behalf in obtaining amendments to the original bill, safeguarding the position of charitable and other organisations in the coming year, so far as rateable value is concerned.

Organisations whose rates may be affected by the new valuation scheme, which comes into operation on April 1st, 1956, are advised to communicate with the NATIONAL COUNCIL OF SOCIAL SERVICE (26 BEDFORD SQUARE, LONDON, W.C.1) which is preparing a comprehensive pamphlet giving full information on all relevant matters.

RUSKIN COLLEGE SCHOLARSHIPS

RUSKIN COLLEGE, OXFORD, announces scholarships for men and women between the ages of 20 and 35, for the year beginning October 1956, covering tuition, board and accommodation at the College, and a personal allowance.

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BRITISH DRAMA LEAGUE COURSES

A full-time course to provide supplementary training for "producers, tutors and instructors in youth clubs, evening institutes and all kinds of adult drama groups, will be held in London from March 9th to June 15th, 1956. Only a limited number of vacancies are offered and preference will be given to those recommended by LEA's, Universities, Institutes of Education and Training Colleges. Overseas and foreign students will also be especially welcome.

Enquiries about the course, and also about weekend schools and lectures organised by the BDL, should be addressed to: MISS FRANCES MACKENZIE, BRITISH DRAMA LEAGUE, 9 FITZROY SQUARE, LONDON, W.I.

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Students wishing to register should do so *as soon as possible*. Particulars are available from the SECRETARY, NATURAL HISTORY CERTIFICATE COURSE, DEPARTMENT OF EXTRA-MURAL STUDIES, UNIVERSITY OF LONDON, SENATE HOUSE, LONDON, W.C.1.

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REVIEWS.

THE REDFIELD LECTURES. The Ford Fund for Adult Education, 595 Madison Avenue, New York 22, 1955. pp. 64 (single copies, free on application).

The first series (1953) of these foundation lectures, by Lyman Bryson, was called *The Task of Liberal Adult Education*. This second series, by Robert Redfield, Professor of Anthropology in the University of Chicago, is also concerned with liberal adult education and will interest anybody who is concerned with it, being a wise and modest series of meditations on the nature of educational experience. Their manner is personal, at times anecdotal, pleasantly free from any attempt at systematic psychological interpretation; free also from any desire to determine the aims and purposes of adult education, even from any inclination to say that it should promote loyalty to the principles of Western Civilisation—for Professor Redfield is an anthropologist as well as a liberal, and sees adult education enacted on a world stage.

There are three lectures. The first, called *Exploration*, is concerned with the initial experience which starts off the process called education, an experience comparable with 'falling in love, or joy, or the state of grace', the sudden realisation of worlds unexplored, the unexpected awakening of wonder, or curiosity, or excitement. Those to whom it has happened are bound to go on; it has almost the nature of a conversion, and, pursued, it eventually gives order and significance to life. 'Education is to make the soul grow—but all the courses in the world will do little for you unless at some point you experience that initial expansion of spirit which Redfield calls 'the surge outward'. It is the kind of experience so many of our students try to indicate when they say 'I feel as if my life had begun all over again', and other things of the kind.

However, if the experience is to have any sequel it must be strong, genuine, and deeply personal, for only then will it tone, strengthen and challenge the mind. So the second lecture is called *Conversation*, which means *dialogue*, which means measuring opinion against facts and ideas against ideas, the achievement of judgment, discrimination, and a really personal disinterestedness. Redfield reminds us that there are many ways in which this may happen, and what we usually call adult education is only one of them. However, it is true, as he cheerfully remarks, that 'one may occasionally have educational experiences in listening to lectures'. Whatever the nature of the process, it involves effort, hard work, discipline, all of which are accepted as a matter of course if the original impulse is strong enough. (Perhaps Redfield is rather too mystical about his 'outward surge'; there are plenty of people who grow slowly into an interest and work harder at it the more it deepens.) The educational 'conversation' has both intellectual and moral rules, very simple ones—'use

reason; be fair and generous' Their exercise in education strengthens their practice in public life.

What then? You take a sudden leap forward, you explore the new ground with zeal, but the result may be nothing more than the acquisition of unassimilated knowledge if you do not go on into the third stage in which the results of 'conversation' are built into one's own being. 'An educated person is one who is at work on his own enlargement.' Education is an endless act of self creation. Teachers and tutors do not give education, they can only cause it to happen within the student's own consciousness, which takes all things to itself and modifies them in transit. How many of us have had the experience, here recalled, of the old student who thanks us for the wonderful insight given years ago in something you said—which you are quite sure you never really said at all. 'I do not recommend this method of instruction' says Redfield; he is concerned only to emphasise the essential originality of genuine learning.

Education gives power to judge values—well then, which are the most important? Education is the making of a better self—yes, but what is better? Redfield has no wish at all to break through the dilemma of all modern liberals; you may say he wears his question mark with a difference, indeed with a flourish. Choice, he says, is the condition of man today and for the future, as long as man is free. Becoming educated is a social obligation because we have all to choose our individual answers to the fundamental questions: 'What should we work for, live for? What is the good life?' This is Tolstoi's question: '*What then shall we do?*' It is the question which some of us have always felt to lie in the heart of our WEA classes; and it is a question which some of us think belongs in a quite special way to Western Christendom.

These lectures are full of good sayings, and full of epigrammatical definitions of education, not meant to be taken seriously as definitions, but thrown in as arguments in shorthand. 'Education begins in wonder and ends in routine.' 'Education is improvement in judgment about values.' 'There is on everyone an invisible sign "Work in Progress" and the considered effort to get along with the work is education.' 'Education is both the exercise and the defence of freedom.' 'The heaviest price we have to pay for that incalculable good, freedom of speech, is listening to the uses to which the freedom is put.' (There are vigorous passages about the severe limitation of freedom imposed by anti-communist witch-hunting in America, now perhaps somewhat abated, a most inhibiting atmosphere for the kind of 'conversation' Redfield describes.)

All these reflections apply perfectly to our British adult educational work, and justify the methods commonly adopted. On the other hand, they offer no guidance to organisers who would like to increase opportunities for that so-important initial impulse; and they leave quite untouched the difficulty that the majority of people lack both the intelli-

gence and the persistence necessary for the carrying on of 'conversation'. This is important and baffling, since the strength of all totalitarians lies in the multitude to whom choice is a burden. Probably Redfield would reply that if those who understand are faithful to their vocation they will maintain a state of society in which all members are free to create and recreate themselves within the limits of their ability and understanding, for there is no kind of free life without some pursuit of 'conversation'. There is certainly stimulating material here for any adult education workshop or discussion group.

R.D.W.

BRITISH CO-OPERATIVE MOVEMENT, by Jack Bailey. (Hutchinson's University Library, 8s. 6d.)

'Students of social history are familiar with the work of the great reformers and the spokesmen of the people. They are often less acquainted with the efforts of ordinary men and women, by their own endeavours, to transform their conditions of life.'

It is to inform us of such efforts by ordinary men and women in establishing the British Co-operative Movement that Jack Bailey has written this excellent book.

Few are so well placed as he to undertake the task. He is Secretary of the Co-operative Party, serves on the Management Committee of a local retail society, is an outstanding advocate of the Co-operative idea and is recognised as one of the most prominent thinkers of this generation of Co-operators. He writes with sincerity and challenge, makes his point with few words and a most readable style. The book is well documented and has adequate, but not too many, statistics.

When I had completed reading the book, it came as a surprise to me to find that it was only 178 pages long—so much ground had been covered and so many problems raised. It traces the Co-operative beginnings nearly 200 years ago, considers the contributions from Robert Owen and his followers, discusses in detail the foundation of the Rochdale 'Pioneers' Society, notes the social conditions in which the Co-operative Movement grew, reviews the present position of local retail societies and their problems, outlines the place of the wholesale societies, the Co-operative co-partnership societies, agricultural Co-operation and the place and function of the Co-operative Union, the Co-operative Party, Co-operative education, the international Co-operative Movement, concluding with a chapter on Co-operative problems.

On almost every page, challenging questions and discussable points are raised about theories of social organisation and democratic practice relating the 'facts of life' to idealistic theory. The nature of some of these points can be seen in the following quotations taken almost at random.

For the economist:

"Can democracy trade as well as it can talk? . . . are its ideals as relevant in the Board Room of a Co-operative Society as they are on the public platform?"

- The achievements and limitations of the British Co-operative Movement are quoted for examination.

For the politician:

"On the whole, conventional socialists have shown no conspicuous faith in the voluntary method of organisation. It seems far simpler to use parliamentary power . . . than to await the results of education and persuasion . . . democracy, however, is not all arithmetic."

The British Co-operative Movement has a record of achievement in communal ownership which, in Mr Bailey's view, is worthy of fuller study.

For the trade unionist:

"Co-operative co-partnership has stood still . . . the main reason is that industrial workers tend to swallow spurious brands of syndicalism while leaders on the whole are content with consultative machinery and bureaucratic control."

The point for Mr Bailey is that Co-operative co-partnership, in which the workers share in ownership and control, offers a possible solution in many trades which is worthy of further trade union consideration.

This is a well-balanced book, which can be recommended to students of social ideas—thoughtfully and sincerely written. Mr Bailey believes that the Co-operative idea has a decisive role to play in the future organisation of society and the way in which he informs us of past and current achievements encourages us to the view that he may well be right.

J.T.G.

CULTURE AND ENVIRONMENT, 1955, by J. E. H. Blackie, H.M.I. (The National Council of Social Service and The National Federation of Community Associations, 26 Bedford Square, W.C.1, 1s. 6d.)

Mr Blackie's address at the study course arranged by the Ministry of Education and the National Federation of Community Associations at Reading University is worth the attention of a wider audience, even though some time has elapsed since the speech was made.

The question posed is a cogent one, particularly since the same problem, though in less exacting terms, is often canvassed by members of the public as tax and rate payers. Why were community centres unnecessary in the eighteenth century and what happened in the nineteenth to make them both necessary and desirable in the twentieth? To attempt the answer here might prevent readers from seeking out the booklet for themselves, and would defeat the reviewer's purpose. Here is a challenging and stimulating address; seldom have the social facts been analysed so adroitly,

and a report on them presented so graphically and in such pleasing style.

Enclosures, Speenhamland, dark satanic mills, dissent, political emancipation, Mr Blackie tells us something about them all. The environment of the industrialised mass society is, he suggests, hostile to culture and community; and there are bad reasons as well as good which make us feel we ought to do something ourselves to establish a community spirit in the slums and the suburbs, the new towns, the housing estates and the dormitories. One of these bad motives is love of power and the impulse to dominate. This is common tendency, though fortunately seldom found undiluted. At its best it is never better than regrettable, at its worst, destructive of all good relationship and creative work. Even the desire to do good to people is a 'wolf in sheep's clothing'. The love of doing good, says Mr Blackie is a poor pinchbeck motive which is always meeting with ingratitude and disappointment simply because no human being can bear benevolence for very long.

These sentiments are well worth pondering. Such things may often emerge in private exchanges but are rarely launched upon a public meeting or on a body of readers. But there is good in community service and what follows about sharing talent and experience is most helpful, particularly when it concerns practical work in the visual arts, drama and other shared activities best done in a community centre.

Finally there is a balance sheet of the gains and losses of our industrial society. The community centre is described as an attempt to repair the damage and to build up something which was once a natural growth, but which like everything else will fail if it is not built on rock. G.I.L.

THE BRITISH EDUCATIONAL SYSTEM, by *G. A. N. Lowndes*.

(Hutchinson's University Library, 8s. 6d.)

LOOKING FORWARD IN EDUCATION, by *A. V. Judges* (Ed.). (Faber & Faber, 10s. 6d.)

THE EDUCATION OF GOOD MEN, by *M. L. Jacks*. (Gollancz, 13s. 6d.)

TEACHER, PUPIL AND TASK, by *Oscar A. Oeser* (Ed.). (Tavistock Publications, 18s.)

There is now no shortage of general introductions to the British Educational System. To the recent books by Dr Alexander and Professor Armfelt is now added this volume in Hutchinson's encyclopedic university library. It is a determined attempt to write for the general reader rather than for the education pundit, and within limits it succeeds. The author has no strong personal thesis to develop and as a middle-of-the-road account, the book could find a useful place in the book-box of a good many different kinds of adult class.

Looking Forward in Education puts into print the series of lectures delivered last Winter at King's College, London. Their purpose, without

ignoring the undeveloped items, was to consider those parts of the '1944 Act Agenda' on which some progress has been made and 'to peer a little way into the future'. Professor Judges' opening contribution on 'The Social Cost of an Educational Programme' made a stir when it was delivered, and if the present government requires arguments for treating education as a protected area in the national economy, it can certainly find them here. Mr King's 'Prospect for Adult Education' gains in value if it is read in conjunction with Mrs Floud on 'Education and Social Class in the Welfare State', as thoughtful and valuable an essay for people in adult education as Dr T. H. Marshall's 1950 book 'Citizenship and Social Class' to which Mrs Floud rightly pays tribute.

These essays will be superseded by events but they were well worth publishing to be read and digested here and now: they are first-hand reflections on the contemporary scene by people with knowledge, conviction and modesty.

Dr Jacks writes charmingly, quotes extensively and carries conviction that he is very much the 'Good Man' of his book's title. Yet somehow he seems far removed from the urgencies of Professor Judges and his colleagues. He is to be read at home after dinner as a good substitute for intelligent conversation. *Looking Forward In Education* can well be snatched at over a sandwich in the office. Try as he may to enter the classroom of the adult group, Dr Jacks seems more at home with the reflective 'ought to be' than with the brutal 'is now'.

Tavistock Publications bring to notice the collective findings of a group of Australian psychologists, all of whom have had extensive and successful teaching experience. They are concerned with the application of social psychology to education as it is revealed in social roles of pupils and teachers in the classroom, in the planning of curricula and examinations, vocational guidance, etc.

Most of us in adult education are forced, even if we do not begin with a natural interest, to concern ourselves with the compulsory stages of education; to ask questions and to query the answers. These 200 pp. will at least help us to ask questions in sharper terms and they may well supply directly some of the answers.

E.M.H.

THE COMMUNITY COLLEGE IN THE UNITED STATES, by J. A. Starrak and R. M. Hughes. (Iowa State College Press.)

The 'Community College' is a recent development in American education, and this booklet has been written as something of a primer for their national adoption, and as a blue-print for a system of such colleges in the state of Iowa. A bill recently proposed for consideration by the State Assembly defines the purpose of the Community College as 'to make available to every youth and adult... such educational experience

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as will increase their occupational, cultural and civic competence'. In particular it would provide 'sub-professional and semi-technical' instruction for young people who are unable to attend the normal four-year college, or whose vocational needs are not met in the educational system as it stands now.

Messrs Starrak and Hughes rest their case, first on the inability of existing colleges to offer a shorter and more practical vocational training, and, secondly, on an analysis of American middle-state society, stressing the tendency towards a later age of entry into employment for young people. The high demand for skilled and semi-skilled workers in modern society is, of course, noted.

The answer, like the analysis, is somewhat technocratic. The authors assert that a Community College should be a place for both liberal and technical education but their greater concern is for the latter. Adult and 'general' education are tacked on to the over-riding need in America for 'sub-professional and semi-technical' trainees—and even then they are subjects for formal instruction. The wary will see in this American Community College only another technical institute, perfectly organised, replete with workshops, and giving room grudgingly to an untidy liberal study group.

It is disappointing that the term 'Community College' is used without any real understanding of its implicit meaning, leaving no room for community or voluntary activities. The college is a post-High School managed by professional pedagogues, not a true 'college' of fellowship for its members, and there will be no attempt to educate the community in the arts of living and learning, working and relaxing together. The larger problem before modern society, in Britain no less than the U.S.A., is to humanise not streamline the advance to technocracy. There will be no education where there is simply instruction; and while it is clear the USA needs some institution akin to the County College, one regrets that this new 'unit' should raise hopes, by its name, but not justify them.

R.W.

PAMPHLETS AND REPORTS

As usual at this season of the year the Editorial Office is overflowing with miscellaneous information contained in reports and pamphlets which are available at 35 Queen Anne Street for anyone who may like to come in to see them.

Among the Annual Reports, is that of the *National Central Library*, which is to be congratulated for having for the first time issued over 100,000 books, during the year. In the Adult Class Department the total works requested were fewer than in previous years but applications from classes increased and so did the number of volumes handled. The enquiry into the provision of books for adult education classes is still in progress.

The British Transport Commission publishes its usual attractive *Notes on the Annual Report and Accounts for the Year 1954*, and amid a wealth of information on fares, costs and earnings, briefly mentions the increased number of non-residential schools giving instruction to new entrants to the service.

Not surprisingly the *Universities Council for Adult Education* in its *Report for the Year 1953-54* commends the appearance of the Ashby Report, with its general endorsement of existing arrangements for adult education and its recognition of the role played by the University's Extra-Mural departments, though the Committee had reservations on the financial aspects of the present system. There was a decrease in long-term tutorial courses as against one-year sessional and terminal classes, and concomitantly an increase in the total number of students; but in the words of the Report: 'New developments are not necessarily in the direction of shorter courses or "soft options". Indeed there is evidence to show that, where courses are specifically designed to meet the particular needs and interests of those with rather more than the average attainment, the best work is at least as good as the best in the older type of class with its more general appeal.'

Other reports received include those of *The National Association of Mixed Clubs and Girls' Clubs*, the *East Midlands District WEA*, the *Northumberland Further Education Committee*, the *Nottingham Rural Community Council* and the *Kent Council of Social Service*. This last concludes with an excellent statement on where and how to get assistance, covering the country's welfare services—central, local and voluntary, and even leaving space for local addresses to be filled in. From overseas comes the thoughtful Report of the *Canadian Association of Adult Education*, now in its twenty-first year and quietly building up its prestige on solid foundations.

We are reminded that Manchester University has published details and a book list for its 1955-56 Session *Courses on Adult Education* (particulars are available from the DIRECTOR OF EXTRA-MURAL STUDIES, THE UNIVERSITY,

MANCHESTER 13); that the sixth Oxford Conference on *The Education of the Young Worker* will be held at Oriel College, Oxford from April 7th to 13th, 1956 (an interesting follow-up to the Institute's own Conference this year of Liberal Education in a Technical Age).

One attractive publication which will rouse heated controversy among those who like to make and recommend selective book lists—and that is, most of us—is *Modern Adult Fiction*, a descriptive catalogue for *School and College Libraries* compiled for the SCHOOL LIBRARY ASSOCIATION by Norman Culpan, with marginal comments showing Penguin Publications, selections recommended for prior choice (not because they are necessarily best but because together they form a microcosm of the full list) and those acceptable to the more mature reader only. It is refreshing to find such first novels as Iris Murdoch's '*Under the Net*' holding their own with accepted favourites in a catalogue of this kind.

The Summer Number of the *Tutors' Bulletin* is a special issue devoted to Adult Education in Germany covering, apart from a general review, the Oxford Anglo-German Conference, the Trade Union Education Conference at Bad Münster am Stern and a report of a British Delegation which visited Germany last November to examine facilities in the rural areas and to make suggestions for future co-operation. The time that could be taken for these purposes by the delegation was lamentably short, but even so, the conclusions and comments are of outstanding interest.

We send our good wishes to *Envoy*, a new monthly magazine, which with its attractive pictures, and articles (by Bertrand Russell, Arnold Haskell, and Francis Watson among others) seeks to promote goodwill between India and this country.

Another excellent publication which we have received is a 'sample' copy of UNESCO's *Courier* (November 1954), now an exceptionally well-illustrated magazine which deals in this issue with certain *Rare Masterpieces of Art*, in India, Yugoslavia, Ancient Egypt and among the Australian aborigines, describing the help which UNESCO has given towards their preservation, and also the UNESCO 'World Art Series' publications about them.





especially among Trade Union students, being that via 'Industrial Relations'.

For students in this field the survey edited by Allan Flanders and H. A. Clegg will prove an invaluable vademecum, written especially for tutors and students in both adult and university courses. Professor Kahn-Freund outlines for the layman the law relating to contract, collective bargaining and agreements, wages, conciliation and industrial conflict. Mr. Clegg contributes an account of Employers Organisations unobtainable elsewhere. With Dr T. E. Chester he also writes on 'Joint Consultation', and we learn how limited this development in fact is. Mr Flanders outlines the methods, procedure and evolution of collective bargaining, and the role of the State in this field. Mr J. D. M. Bell, writing on 'Trade Unions', succeeds in tracing a way through the maze of differing union structures and methods of government, and presenting some of the essential problems, though many will reject some of his judgments and biases. More superficial is Mr Asa Briggs on 'The Social Background'. Beginning with the genesis of the factory rather than of the wages relationship, he leads up to what he calls 'the managerial society of the mid-twentieth century'. Throughout he stresses those influences that have made for co-operation in industry, though Mondism barely appears, and underplays or omits most of those influences leading to conflict. Is this not Hamlet without, at least, the Queen?

The Unesco report emphasises that even where the students interest is in Applied Economics, a grounding in theory is essential. For those who find the historical approach to theory most fruitful, the translation by R. Aris of the late Professor Schumpeter's classic essay, written in 1912, will prove a complement to the works of Erich Roll and Gide and Rist. Schumpeter's chapters on the Physiocrats and the Classical School, and his notes on Aristotle and Marx, are all suggestive. Of the 'Marginal Utility' School he did not see that they not only limited the 'purely economic field', but that, even when they tried to fit their thought into the Classical framework, they were in fact talking about different things from their forerunners.

The reprint of a primer widely used for the GCE, more than underlines Mr Guillebaud's doubts about the attempt to introduce economic theory into Secondary schools. Though much information is given about economic institutions and terms, the theoretical brew contains economic concepts divorced from the systems to which they belong, confuses theories of value and price and accords to the Classical writers treatment that one feels was intended to be just, but is just not.

J. FYRTH.

